THE UNITARIAN

FEBRUARY, 1907

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Founded in 1825

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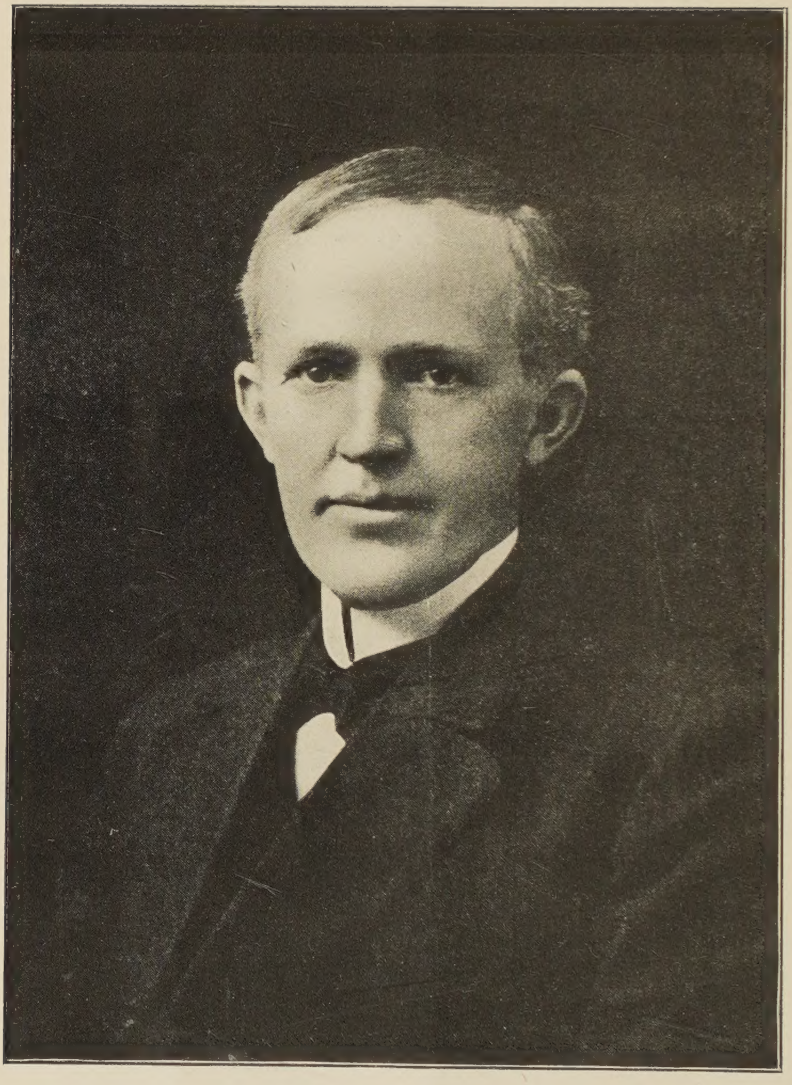

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Entered as second-class matter January 4, 1907, at the post office at Sidney, New York, under the Act of Congress of March 3, 1879.

BY far the most important event in the "Liberal's Calendar" of this year will be the "International Congress of Religious Liberals" to be held in Boston, September 22d to 27th. This will be the fourth biennial meeting of an organization called into existence at Boston in 1900 in connection with the seventy-fifth anniversary of the American Unitarian Association. The Congress will come here again at the invitation of the A. U. A., and of course things will be conducted in the true Unitarian way. That means they will not be exclusively Unitarian at all. The Universalists, Hicksite Friends, and the "Christian" denomination will have official part in the proceedings; Dr. George A. Gordon, pastor of the leading Congregational church in the country is a member of the Executive Committee, and prominent Rabbis of the Reformed Jewish congregations, and various independent organizations in the land will also be included. And nobody will be excluded who wants to be included and has any religion at all.

Of course the larger significance of these meetings will lie in their international aspect. Previous meetings have been held in London, Amsterdam and Geneva, and each has been larger than its predecessor. Into the movement have been gathered the Unitarian bodies of Great Britain and kindred organizations in France, Germany,

Hungary, Holland, Switzerland, Belgium and Scandinavia, India and Japan. Otto Pfleiderer, D. D., of Berlin, Dr. E. Monet of Geneva, Drs. Oort and Erdmans of Leiden, Dr. Jean Reville of Paris, and J. Eslin Carpenter of Oxford, England, have been amongst the men most actively enlisted. Whatever else Dr. Eliot has done as President of the A. U. A. to further the cause of liberal religion, we suspect that his part in the initiation of this movement will always stand as his most conspicuous achievement for good. Meanwhile Charles W. Wendte has been doing the steady hard work with a zest of enthusiasm and tact that accumulates to genius.

Our New England local conferences and many of our state conferences are celebrating nowadays their fortieth anniversaries. They all came into being as the result of Dr. Bellows' inspired enthusiasm for rational organization which led up to the establishment of the National Conference. One must confess that the inspiration of the prophet ran far ahead of the spirit of the people; and "organization" was rather timid, tardy, and maimed in its final outcome. Sometimes, too, it was a bit shiftless. Our sturdy spirit of independence has outlived these forty years without serious impairment. Indeed, we venture the opinion that the chief perils to *real* congregationalism have come through the failure of Dr. Bellows' ideal rather than its triumph. We are not yet organized rationally or consistently: with the result that the *balance* of our organic enterprises often falls askew. We lack the healthy reaction of *representative* democracy, which only rational organization can make possible.

We are all kings and priests, and the clergyman is no wiser than the rest of us,—provided we are as wise as he. The "layman's" opinion is as ecclesiastically "sound" as the minister's, according to the congregational idea,—provided it is an opinion touching matters on which the layman is as adequately informed. We have substituted this month for the customary "Amongst Ministers" symposium, one from "The Layman's Point of View". The issue discussed is one in which the layman is abundantly qualified to speak:—and our laymen have spoken with precision and point. Still, of course, the law of liberty works both ways; and the clergyman has his equal rights of conviction in the matter. The fact that he is the man who actually holds the pulpit and can "do as he pleases" however, is an aspect of the argument which he would better not press too far. On the whole our laymen and ministers agree most heartily, and it is good to hear the laymen speak so frankly.

We regret to hear occasionally an opinion regarding missionary giving which seems to us shortsighted and mistaken. "Our church is so small, we think that we help the cause most by keeping our missionary money all at home". As a fact no church is so poor that it can afford the poverty of church-selfishness, and the argument here used could be logically applied to every church in the denomination with disastrous result to our missionary cause. As a matter of fact the money given by the people in response to an appeal for

a missionary cause is rarely ever deducted from money given to local causes: while *every time* (as can be said from much actual observation), the church which responds tardily and meagrely to the unselfish demands of outside religious progress is the church laggard and cold in its own self-development. The privilege of sharing in the great work of spreading the liberal gospel in places where it is now not known is not the luxury of rich churches alone. There is not a church in our fellowship that *can afford* to deny itself of the privilege. By checking the missionary spirit amongst its people, however few they are, it stunts in them the spirit which can make home-liberality vigorous. We hope no minister in our denomination this year will take the responsibility of keeping his church out of the splendid fellowship of service involved in the raising of our $150,000 fund.

OUR CONSTRUCTIVE ISSUES

Is there any good reason for the separate existence of Unitarian churches in the Twentieth Century?

The question is not academic. To a vast multitude of liberally disposed people it is vital; and they have made their vital answer by a definite negative. Such people fall into two classes: those holding the same convictions as we, who yet remain preachers or attendants of so-called Orthodox churches: and those who, having broken from Orthodox churches or dropped out of our own, have nothing more to do with churches at all.

Both classes by their action if not in words bear witness to their conviction that the Unitarian church as a separate body is of no vital consequence,—is superfluous, profitless, perhaps even a hindrance to the real cause of religious progress.

Have we any counter-statement to make? Have we definite *issues* upon which to ground our eagerness for continued existence, or do we continue merely by the cohesion of unimportant negations and the momentum of spent controversies? Is there a clearly defined "program" of purpose which explicitly marks out our worthy field of activity as distinctive from that of liberal Orthodoxy on the one hand and "ethical secularism" on the other?

We think that there is; and herewith present what we believe to be the "Constructive Issues" on which the Unitarian cause may be vigorously and explicitly urged as a great modern need of progressive religion.

First: We stand explicitly for straightforward honesty in religious statement. *This is the great issue of modern religion.* We stand in protest against secretive progress: we urge for the vindication of Truth's utter simplicity. We are opposed to a "double standard" in the use of religion's vocabulary: we battle for the privilege of the preacher to speak boldly forth his largest and most progressive faiths in language that can exactly phrase their full significance, and of the layman to do his own thinking unabashed lest his divergence of view from pastor or associates throw suspicion on his church relation.

Second: We stand explicitly for religion grounded on the Moral Ideal: we insist *right out* that religion means pure living, high thinking, noble aspiring, *and that it means nothing else.* Rational convictions regarding Deity, Human

Destiny and Immortality must inevitably contribute vitally to the noblest living, and as inevitably grow out of it; but the *essential business of a church* is not to fortify a theology but to promote pure living; and the basis of church fellowship must therefore be not credal agreement but moral and spiritual oneness of purpose.

Many "Liberal Orthodox" believers say these things also, with more or less restraint; but no other church than the Unitarian Church has frankly and fully raised the standard of "salvation through character" and "fellowship by right endeavor."

Third: We stand explicitly for religion focussed upon the relations of the human soul to the experience of this immediate world. This does not mean that we fail of a faith in Immortality; rather that our faith in Immortality is rationally related to the living of this very present. We believe, *and have courage to say so,* not guardedly, or as mere individual opinion, but straightforwardly as an inevitable implication of our denominational point of view that religion's immediate concern is of the here and now,—salvation from to-day's Hell, realization of to-day's Heaven, and attainment of an experience of God who meets us in this world as surely as he shall meet us in the larger life of the Great Hereafter.

Fourth: We stand for insistence *on the responsibility of the individual soul* in the deep things of religion. In the reason and the conscience of the individual man must lie his final source of authority in religion; and there, *at first hand,* must he gain his essential experience of God. No church has authority to impose a creed, or establish a method of discipline, or define an exclusive fellowship of faith that shall stand paramount to the soul's own responsibility of conscience and reason in determining faith, conduct and spiritual comradeship.

Fifth: We stand for an interpretation of God, and of God's method of Revelation, of the Universe and the Human Soul, that shall square with the latest teaching of Science, and the fullest experience of human society. We stand for the essential Unity of Being and progressiveness of life. Any interpretation of God's nature, or man's nature, or the nature of the world we live in, or of any Hereafter that human soul may believe in or dream about, involving discord in the Unity of the moral law or evolutionary progress, is abhorrent to our manner of thought.

These five "Constructive Issues" are not perhaps exhaustive, but we believe that they are vitally comprehensive and make a distinctive demarcation of our gospel. No man holding to these five principles can consistently remain loyal to an "orthodox" church, however liberal it may have become. No man withholding assent at any of these points can feel quite comfortably at home in any typical Unitarian church. All men really possessed of the spirit of these five issues must realize the noble destiny of our body and its vigorous need of staunch, unremitting, joyful service of upbuilding.

Sunset

Golden sun, down-sinking beautiful and free,
Aye with heart uplifted I thy glory see.

Look, he has departed—leaves us in the night;
Still, we have no fear, for God in Heaven's our
Light.

Thou, O God all-wondrous, ever shinest on,
Sinkest not in darkness, as the golden sun.

—*From the German of G. Barth.*

The Conference Movement

BY REV. A. M. LORD, D. D.

THE Conference movement in the Unitarian church was a by-product of the Civil War, fused by the enthusiasm and shaped by the genius for organization of Dr. Bellows.

In his intercourse with the troops, on the field and in the hospitals, men from all parts of the country of widely varying tradirion and training, he saw how their active fellowship in a great practical, definite service under the glorious compulsion of a noble ideal, had made them see the unreality and pettiness of many conventions and prejudices that before had kept them apart. Among these conventions and prejudices were not a few that had taken the name and usurped the authority of religion. In the presence of danger, suffering, death, in the light of splendid courage and self-sacrifice, differences of creed and observance faded into insignificance. There seemed to be taking shape in men's minds the first large outlines of a practical religion —a working hypothesis upon which a master builder might begin to build the universal church "lofty as is the love of God, and ample as the needs of man."

It was this vision that captivated the soul of our master builder, and his work in organizing the sanitary commission suggested to him the method by which that vision might be organized into a reality.

Mr. Batchelor has told us how in the first flush of his enthusiasm Dr. Bellows exclaimed "The old exclusive orthodoxy is dead. If Unitarianism can only be efficiently organized now, in the face of this opportunity, it will sweep the country!"

Mr. Batchelor has also told us one reason why this immediate result did not materialize. It has taken the ancient orthodoxy fifty years to find out that it is dead.

There are other reasons also upon which I may have occasion to touch briefly in the course of what I have to say.

However, the indefinite postponement of that particular result does not at all invalidate the wisdom of Dr. Bellows' methods in organizing liberal religion nor does it affect the value of other less remote results some foreseen and some unforeseen by him.

Both these methods and these results may well be summed up in a single phrase—The Conference Movement.

The first step was to get the Unitarians together.

In this togetherness they would become conscious of themselves as a unit, a body, a fellowship, to a degree otherwise impossible; they would be revealed to themselves as component parts of a possible ideal whole to realize which was worth the utmost self-consecration and self-sacrifice; just as the Union became conscious of itself through the fellowships of the Civil War, just as the ideal of country became thus a vital and commanding force, hitherto felt but faintly and followed but falteringly.

So in 1866 the National Conference was organized and was followed rapidly by the organization of local conferences, district and state.

This initial stage of rapid organization covers the ten years from 1866 to 1876, in which latter year the Ministers' Institute was founded, also at the suggestion of Dr. Bellows who saw the intimate relation between mental consistency and mental progress on the one hand, and the relation between a strong intellectual leadership and spiritual progress—freedom to move ahead— in the whole body of the churches, on the other hand. And so the essential lines of organization were marked out, and the beginnings of organization made in this Conference Movement. There was

the National Conference where practical issues and needs and bases of administration should be the main object of discussion; there were the local conferences where the social and neighborly instincts, the getting acquainted with each other, the habit of working together should command the first place; and there was the Ministers' Institute where mainly the intellectual side of the problems of the religious life should be presented; although of course all three of these phases of one movement necessarily overlapped and the effect of each was felt in all the rest; and all alike were shaped by the one force of fellowship—the National Conference by the fellowship of the will, the neighborhood conferences by the fellowship of the heart, the ministers' institute by the fellowship of the mind.

The first result of the Conference movement however, was certainly unforeseen by many, and I think was unforeseen by Dr. Bellows himself. For, having got together, the Unitarians were revealed to themselves, not as a unit, but as differing from each other. They really had not known how much they differed until they tried to agree.

At the very first meeting of the National Conference began the discussion of the issue between conscientious conservatives and conscientious radicals and the difference and the discussion both appeared in every phase of the denominational life, national and local, to the remotest neighborhood conferference and the smallest church, mind, heart and will were all involved.

I do not need to go into the details of those "old unhappy far off times and battles long ago."

Really they were part of the unifying process, part of the coming to ourselves. The development of a consistent denominational, as well as a civic and personal consciousness, comes only by the way of this resolution of sharp contrasts and differences into a larger and stronger life. Such a resolution and assimilation was made possible by the very constitution of these various conferences, the fact that, taken together, they were a movement rather than the rigid receptacle of a dead and so unchanging formula, a receptacle subject to the fate of the old wine-skins, if anything except that formula were introduced.

At first, indeed, some were a bit anxious lest the latter might really be our estate and destiny, lest our organization and fellowship might not be able to stand the strain of difference and discussion. But, as in a living body, with the need and the power of movement, the strain was taken up and distributed evenly over a large surface and a long time, through this very system of conferences, national and local, east and west, north and south, and at last we found ourselves the better, the wiser, the more effective, the more abundantly alive for this period of stress and strain.

Like Tennyson's honest doubter

"Who touched a jarring lyre at first
But ever strove to make it true.

* * * *

He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them; thus he came at length
To find a stronger faith his own."

The climax in this process of growth toward a larger faith was reached at the memorable session of the National Conference in Saratoga in 1894, when the preamble to its Constitution was changed to read "These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

The influence of this change, this simplifying and broadening of the terms of our fellowship, was felt throughout our whole organization. It put new life into the sessions of every local conference that were held in the year succeeding this session of the National Conference; and all our churches were drawn together in a more real and vital unity. The old distinction between conservative and radical, east and west, right wing and left wing, faded out. With this splendid preamble as a fight-

ing and working basis, the ranks closed up, the divisions drew together and we presented a united front to the inspiring opportunities, the challenging problems, the threatening evils of the modern world. We are no longer weakened by any bitterness of spirit, any mutual recriminations in our own ranks.

In the whole range of Christian communions, Catholic and Protestant, there is no more united body of believers and workers than the Unitarian church of to-day.

But let me repeat, it is a kinetic, not a static unity of which our conferences are the vehicle and expression. We are "one in the freedom of the truth, one in the joy of paths untrod." It is a conference movement of which I am speaking to you. The movement has not ceased with us—God forbid! We are in the midst of it. It is not a mere getting together; it does not stop with getting together; it implies and compels a constant re-combination along new lines, adjustment to larger responsibilities. It is not a mere drill of the home guard but a movement, a campaign, "like a mighty army moves the church of God."

As we draw together in the nearer fellowships of thought and sympathy which first suggested themselves, as we come to understand each other, first of necessity, in ways that are definitely local and denominational, as our individual horizon and vision, purpose and service are thus enlarged, we become aware of a unity, a fellowship of thought and service, of heart and will, more comprehensive, more satisfying still, of which we could not have been aware until the first step was taken. But now that we have taken the first step, we take another and so we move on together.

We discover, too, that this larger unity does not destroy but fulfills the lesser unity. The wider and later fellowship does not sacrifice but consecrates the more intimate and earlier fellowship. We take everything worth while with us and the worth of everything we take is increased by the increase in its relationship, the enlarging of its functions.

If the first step in the Conference Movement was taken in 1866 and the second in 1894, the third step was taken under the wise generalship of our commander-in-chief, Dr. Eliot, in the organization of the International Council of Unitarian and other liberal religious thinkers and workers in 1900.

Through the sessions of that council in Boston, London, Amsterdam and Geneva we have become conscious of our gospel as a world gospel and of our fellowship as limited by no race or tongue.

The full significance of this latest stage in the Conference Movement of the Unitarian Church will become apparent at the next session of this International Council which is to be held in Boston next October. And this session, by the happy issue of the logic of events, will be held in conjunction with the next session of the National Conference. Add the statement of the purpose of this council to the preamble of the National Conference and you get a pretty clear idea of the direction in which our Conference Movement is opening the way for our churches.

"The object of this council shall be to open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation among them."

And now, in closing, I want to come back for a moment from the circumference to the centre, from the organization to the individual.

What is the practical effect of this Conference Movement on the individuals involved in it, on your life and my life?

In brief, it increases and intensifies our friendship. It makes more friends and better friends for every one of us; it makes each of us a better friend to any and a friend to many more.

And ampler friendship means more abundant life, and more abundant life means better work, more effective service

down to the smallest details of personal duty. The larger the cause, the greater the business, the more comprehensive the principles that draw us together, the firmer, the more enduring, the more sacred and satisfying our friendship will be.

You remember that invincible little group of intimate friends, of whom Plutarch tells us, known as the Sacred Band, an army within the army, on whom Athens relied in hours of supreme peril and supreme opportunity, because they were friends in their common love of country.

The minister of this church spoke out of the heart of the situation when, at the close of the last session of the Ministers' Institute, he said to me "Our men can never be strangers with each other any more."

Something like that impression should be the effect of every true conference, and of the Conference Movement as a whole, and the impression should deepen as the movement gathers volume.

If not strangers, then friends. If friends, then fellow-workers and fellow-soldiers, absolute in our confidence in each other and in the cause that makes us one; worthy followers of him who said "Henceforward I call you not servants for the servant knoweth not what his leader doeth. But I have called you friends for all things whatsoever I have heard from my Father I have made known unto you."

Modern Missionary Methods

The modern time demands modern methods. Truth and religion require new outlets for expression. The pulpit must be moved to the street corner, so that those who pass by may hear its message. If the message is not vital and of the truth, it will be unheeded. If it be true and for the times, it must be heard and will undoubtedly be used of God in the uplift of man.—*C. W. Casson's "Paragraph Pulpit."*

Live on the Heights!

BY HARRY ELMER GILCHRIST

Live on the heights, I say;
Let aspiration soar,
And thoughts ascend,
Where every dawn greets glorious day:
There find sustained delights,
Live on the heights!

Go up the mount, and take
The ozone of the air,
Or drink the waters pure;
There is the place our home to make;
There, let us fly ambitions's kites
Live on the heights!

Leave not the busy world, but seize
The rocks and trees,
Formed by experience;
And strengthened by the mountain breeze,
Ascend to where the eye greets fairer sights,
Live on the heights!

Not in a cell's monastic gloom; not there;
This is God's world,
Where real men live;
There, on the peaks, we build our mansions fair;
From common life our path slopes towards the starry lights.
Live on the heights!

No ennui there, no bored blase: but royal life,
Teeming with interests ever fresh,
And everlastingly worth while·
Satisfaction's peace extending o'er all strife;
Bright days of joy, born out of darksome nights;
Live on the heights!

No matter who or what you are; Up with thee!
The mountain top is broad:
Come, young and old, bright or sad;
Where floweret drinks the mountain dew, and cascades leap in glee,
Where finite touches infinite in mighty flights;
Live on the heights!

Then with glad hearts, upon the heights we stand,
And every act becomes a prayer;
Philosophy perceives with broadened view,
The culture of the spirit, divinely grand;
Incense of duty done ascends in love's fair rites;
Live on the heights!

Unitarianism in the Southern Hemisphere

BY REV. CHARLES HARGROVE

Minister of Mill Hill Chapel, Leeds, England

IT is an old story that when William, Duke of Normandy, landed at Pevensey, bent on possessing himself of the English Crown, he stumbled and fell forward on the ground. It is quite possible that so ill an omen might have taken all heart out of his troops and Harold succeeded in maintaining his right and the whole course of history, English and American, been altered, had he not with ready wit averted the unlucky presage. "By the splendour of God this is a good omen," he exclaimed, as he rose with his hands full of earth, "already have I taken hold of the land."

When I landed in Australia on the humbler mission of bringing a message of good will and cheer to the scattered Unitarians of the Southern World, the omens seemed to be of the most depressing and I had no wit to turn them to good account. It was an autumn night, dark and wet, and there was no message for me and none to welcome me. It had been left uncertain whether it would be worth my while to make a stay at Perth or if anything could be done there, and as I made my way through the muddy streets of Fremantle to find the post-office and wire to Adelaide for immediate instructions (for the boat was to start the next morning) I felt very down at heart. It seemed as if failure were written on my mission from the very outset. No one wanted me and I was alone on the great island continent without a helper or friend. I think I may truthfully say that as it was the first so was it the last hour of downright discouragement which I had to endure during the nearly six months that my visit lasted. If I had ever looked for the success which attends the preachers of the more popular forms of Christianity I should indeed have been sorely disappointed, but long experience had taught me that the Unitarian minister who can win the ears of the multitude must have the genius of a Channing or a Parker if he will not stoop to unworthy arts to catch the "groundlings." The disappointment was I am afraid on the side of those who hoped too much from my visit and advertised it widely as if it was of universal interest. But whatever they may have felt they showed me nothing but uniform kindness from first to last and I was welcomed here it might be by two or three, here by a hundred or more, but everywhere with something like enthusiasm. Everywhere, too, they bade me farewell in such a way that my heart was sad to leave them, knowing that for the most part we should never meet on earth again.

Western Australia, though the largest of the six states of the Commonwealth, has a population very little in excess of Tasmania which is about a fortieth of its size. We should not expect at home to find many Unitarians in a city of 184,000 inhabitants, but if these were dispersed far and wide over a territory of nearly a million square miles it would be difficult to form a congregation anywhere. So I encountered at once the conditions which I found everywhere to an extent we can hardly realize in our thickly populated lands. If we make the supposition that one in one thousand would attach themselves to a Unitarian place of worship, supposing there were such within reach, we shall not I think be far astray. This would make the number of Unitarians in Australia and New Zealand 4,500. I am afraid we should scarcely find so many in London where a number equal to the whole population of Australasia

is crowded within an area of about 120 square miles, as contrasted with three millions of square miles, which is the extent of Australasia. It is a slight mitigation of this extraordinary disparity that the same tendency is marked in the new lands as in the old to gather into the chief cities, so that Adelaide holds not far from half the population of South Australia, and Sydney and Melbourne have 35 and 41 per cent. of the population of their respective states. So that if our estimate is not wholly astray there ought to be not far from 2000 Unitarians in the eight principal cities. Let us hope there are!

Perth has a population of 36,000, and here I had two well attended Sunday evening services in the Town Hall. At the first there were about 400 present but I found here what I had occasion to note everywhere I went, that people were disappointed with my gospel. It was just the old story of God's love without the usual doctrines and the difficulties, and it wanted the relish of novelty, the satisfaction which comes of the possession of superior knowledge. Everywhere the chief hindrance to the success of my mission came from Theosophists and Spiritualists, who were often very friendly and even gave me praise and encouragement as one who was making his way to the higher light they dwelt in. With the orthodox I had no trouble. Some received me with kindness as a fellow worker in another line, others left me severely alone, none openly opposed me.

Besides these two services I gave at Perth a few lectures on religious subjects in private rooms. The audiences were small, numbering generally between 20 and 30. When I took leave of the few who had supported me throughout it was with the hope on my part and promise on theirs that they would continue to meet for worship at least once a fortnight, and I believe they have done this ever since.

Four days' voyage brought me to Adelaide where I found a congregation just such as one would expect in a city of the like size in Massachusetts or Lancashire. Good, substantial, warm-hearted people who gave me such a welcome as would have turned my head had I been a younger man. And while there I was taken on a visit to "The Church in the Woods," which was built just 50 years before by a Unitarian settler for himself and family. Here a small congregation of about two dozen gathers every Sunday from as far as nine miles distant. They have had two ministers who have never sought or received any salary, so there are neither seat rents, nor collections, nor charges of any kind. From the church no habitation of man is to be seen. Minister and people are all farmers holding plots of land, large and small, in the district. If it were possible to plant down a hundred small churches of this sort in the 'bush', they would no doubt be serviceable to many and do much to maintain and promote a religious spirit with the simple faith of Jesus. The difficulty would be to find men who had the ability of and the good will of Mr. Montis, who ministered in this little building for 27 years and bequeathed the unpaid office to his son-in-law, Mr. F. C. Smith, who has faithfully continued it for now nearly quarter of a century.

From Adelaide I went by rail to Melbourne, where I found my approaching visit advertised in a way that made me blush. Everything possible was done to ensure the success of my mission and I think it was successful if tried by any other but the numerical test. It was a compliment rather to Mr. Lambley than myself that three leading ministers of other denominations took part in the meeting held to welcome me, but it was a compliment which signified much for the decline of religious animosities. Our Melbourne church is situated in the best part of the town, under the shadow of the great Roman Catholic Cathedral, but the distances in Melbourne are great and train fares not as cheap as in England and the congregation is small.

Tasmania was next on my route and at Launceston I had a most encouraging reception, the Mayor took the chair and clergymen, Anglican, Presbyterian and Congregational, joined in the welcome. At Hobart, the capital of the island, I had no favor shown to me by outsiders. There seemed to be a different "atmosphere", as we have got used to the word in England during the struggles on religious education. But I had nothing to complain of on the part of many friends of our cause and had good audiences at both lectures and Sunday services. It is here that we hope to establish our next Colonial Mission station, the minister taking occasional duty at Launceston also, which is only a day's journey to the north.

At Sydney, a four days voyage northward, there is a good congregation, but its history has been a chequered one and the scandal of a few years ago, due to the appointment of an unworthy minister, did it sad injury. That it still exists and draws many hearers if not supporters is entirely due to the devotion and patience of the Rev. George Walters. Here I had the largest attendance of any at a religious service, about 450, and I was told that this was not at all unusual on a Sunday evening. But the more substantial citizens stand aloof and there is, I fear, a chronic difficulty in meeting the necessary expenses.

Of Brisbane I need only say that the time is not ripe for any effort beyond such small meetings for worship as I was able to start and these, I faintly hope, may still continue.

From thence I returned to Sydney by rail and there took boat for Auckland. New Zealand differs every way from Australia in climate and configuration and geological history and flora and fauna, in the character of its aboriginal inhabitants and of its colonists. At Auckland I found a flourishing church and had a good time with its earnest and intelligent people. At Wellington, the capital of the state, there was no congregation, but there were not a few who had maintained the Unitarian name and tradition through long years of separation from public worship and had brought up their children in their own faith. The results of my labours here, I can claim no more than the part of Apollo who "watered" the soil already planted, has been the establishment of a church under the pastorate of the Rev. Islan Jones of the growth of which the most favourable reports reach us. Indeed, what has been already accomplished here would alone justify all the expenditure of time and money on my mission. My experiences in the Southern Island were such "that I should not be exalted above measure" by my miniature triumphs in the North. At Christchurch I had a good audience to meet me on a night of pouring rain, but the ground was already occupied by preachers of the same faith under another name and Unitarians properly so called I could count on the fingers of one hand. At Dunedin there would have been three fingers to spare and "I hae my dooh" about the two others. There only was I obliged to do all the work myself, announce my visit, advertise my services and hire a hall. But in spite of the absolute indifference of its citizens to my message I had the kindliest welcome from men—not clergymen—of all churches and had a most enjoyable, if not profitable, time. I am not, however, in despair about our prospects even there. New Zealand is the most progressive country in the world and its land and labour legislation is far in advance of either Europe or America A few years may make a very great difference in the religious outlook. Like Australia it has no Established Church. The distinction between ministers and the clergy and between church and chapel which is so marked in England would not be tolerated there, and there being no standard of conformity there are no non-conformists and there is no vulgarity of dissent.

But in Australia these advantages over the old country are neutralized by the increasing indifference to religion which I found universally deplored by

religious minded men. In New Zealand there seemed to me to be far more earnestness and I heard no complaints of the excessive devotion to amusements and especially to horseracing which are rife in the neighboring commonwealth. It is not unlikely that in a few years' time, though I cannot live to see it, there will be Unitarian churches in each of the four chief cities of New Zealand. If the census of 1896 when there was as yet no meeting for Unitarian worship in either island 375 persons returned themselves as "Unitarians" on the census papers—a remarkable fact considering the discouraging circumstances. In 1900 when the church at Auckland was opened this number had increased to 468. I have little doubt 1906 will show an increase to at least 775 which will be just one in a thousand of the whole population. If this rate of increase can be maintained the prospect will be of the most favourable. But even if the number remained stationary it would be our duty to do our best to provide for so many hundreds and for their children religious worship and instruction.

It was repeatedly pressed upon me at the various churches I visited that I should engage our association to send some one every year on a like mission. But it is not only or chiefly the heavy expense which would prevent our doing this. If the money for the purpose were put at our disposal it would be impossible to find the right man year by year, and congregations would not be found who would be willing to spare their ministers for six or eight months. I sometimes cherish the hope that when I have grown too old to continue regular work I may be able to go over the same ground again, but that is only a dream. Meanwhile I would urge upon the American Association that they should bear their Australian brethren in mind, and if any worthy minister is taking holiday in the Southern Seas they should give him credentials to our people there. Ministers who rarely or never get an exchange would welcome a new voice to their pulpits and congregations be no less glad to hear a stranger of their own faith.

[Mr. Hargrove was sent in 1906 as a representative of the British and Foreign Unitarian Association of London, to visit the churches in the English Colonies and report on their condition. We are indebted to him for this delightful account of his visit.—EDITOR.]

God's Hours Are Long

BY J. E. IVES

God's hours are long, His minutes are our years;
And in His sight, our failures are but accidents and vain our fears,—
All things that come to pass are for the best;
And in His sight, death is not death, but rest.

God's hours are long; with Him there is no haste;
Nothing is lost, or cast away, or useless; there is no waste;
A plan once ordered is fulfilled at last;
All things are for the future, not the past.

A great faith is never wasted, even though you cannot discern its achievement; an unconsciousness, a self-forgetful display of human nobleness has in it at least this, that it helps men to be nobler. There is contagion in heroic goodness.—*Charles Beard.*

The Graded System vs. the One-Topic Method

BY REV. A. P. RECCORD

THE choice of methods in Sunday School instruction will depend upon our conception of what the Sunday School is for. If it exists to afford an opportunity for certain well-disposed people to meet groups of boys and girls and deliver to them sermonettes upon ethical and religious themes, then the function of the teacher is not instruction but inspiration and it will make little difference what lessons are used as an occasion for assembling the children together. Aim and method are both alike homiletical. But if the purpose of the Sunday School is to impart definite iustruction, to develop character and to cultivate a religious disposition through a knowledge of the Bible and of ethical and religious truth drawn from sources outside of the Bible, then it makes all the difference in the world what is taught and how it is taught. The aim becomes educational and the methods pedagogical. It is this latter conviction which is gradually leading to the adoption of graded systems of instruction.

Until recently the conditions in our Sunday Schools were chaotic in the extreme. There was no attempt to secure either uniformity or continuity. Each teacher did what was right in her own eyes. Classes were led from the Old Testament to the New and from Biblical to extra Biblical subjects with no thought of historic connection or orderly progress. From such schools came the men and women who tell us that they received nothing of permanent value during their Sunday School days except the personal influence of some saintly teacher. They seem to think that the influence of such a teacher would have been lessened by the adoption of a consistent course of study and systematic methods of instruction. The belief that poor instruction is a better medium for imparting moral and religious truth than good instruction is a superstition which still persists.

The one-topic, three-grade, system was an attempt to relieve the situation by a partial grading of the school. The same lesson was taught throughout the school but the scholars were divided, according to the method of presentation, into primary, intermediate and advanced departments. This marked a distinct advance in Sunday School methods. It introduced an element of orderliness, and, where a definite curriculum was adopted, it provided for systematic progression. It gave the school a feeling that its work was dominated by a common aim and purpose. It facilitated teachers' meetings and made possible a trained teaching force.

These advantages, however, could not atone for certain glaring defects. The system involved an unfortunate limitation of the range of studies. The method of instruction was adapted to the pupils' age and stage of development but there was no corresponding adaptation of material. There are many topics suited to scholars of a certain age and having a legitimate place in any Sunday School curriculum which are wholly unsuited to the school as a whole. Such topics must be excluded from a one-lesson system, or included to the detriment of certain classes.

The one-lesson system is also wholly at variance with the methods to which the children are accustomed in the day school. The pupil does not understand why he and his little brother and his grown-up sister are all studying the same lesson out of slightly different text-books. Imagine all the children in the public schools compelled to study geometry at the same time, the only difference being in the method of instruction. In the primary grades, on a given day, the children would learn to

draw triangles; in the grammar grades they would learn to distinguish between the different kinds of triangles and to name their several properties; while in the high school they would learn to demonstrate that the square of the hypotenuse of a right-angled triangle is equal to the sum of the squares of the other two sides. Why should a system of instruction which would be discredited at once in the public schools be regarded as peculiarly adapted to the Sunday School?

The graded system is an attempt to carry the one-lesson system to its logical conclusion. It is based upon the recognition that pedagogical methods must rest on psychological principles. It seeks to adapt the course of study and the method of instruction to the pupil's age and to his stage of physical and mental development. The child's mind is quite unlike the adolescent mind and the adult mind is unlike either. Any attempt to satisfy the adolescent with the simple nature-myths and wonder-stories which appeal to children or to interest children in the discussion of abstract themes which appeal to adults is to bring the whole Sunday School system into disrepute.

It is this consideration which has led one after another of our Sunday Schools to experiment with a more thoroughly graded system. The process of experimentation is still going on. Some of the results are little more than a rearrangement of existing material so as to give a semblance of orderly progress. What we need is a curriculum which will include the subjects with which every child brought up in a Christian Sunday School should be familiar, arranged according to the needs of the child at the different stages of his development. Then, wherever there is a dearth of good material, the recognition of the demand will create the supply. The curriculum should determine the text-book, and not the text-book the curriculum. If this means the consignment of certain plates to oblivion, well and good. A scrap heap is a useful adjunct to educational, as well as industrial, institutions.

It may be urged that child-study is still in the experimental stage and that modern pedagogy is, consequently, in a state of transition. This means simply that no graded system formulated today can be final. It will be constantly modified by our growing knowledge and experience. Progress, however, does not come through waiting for the full light of the perfect day, but by living the life of each day in accordance with each day's illumination. The superintendent who refuses to grade his school until a perfect graded system has been evolved and the superintendent who has graded his school and refuses to admit the possibility of further improvement are both alike standing in their own light.

The experience of the schools which have tried the graded system, even in its present imperfect stage, proves conclusively that it has come to stay. I know of no school which has abandoned it after a fair trial. I know of many schools which would try it to morrow were it not for fear that the difficulties may outweigh the possible advantages. The difficulties are, for the most part, imaginary. The advantages are real.

In the first place, the graded system exalts the Sunday School in the estimation of both pupil and parent. They see evidence of an orderly, progressive scheme of study extending over many years and yet admitting a wide diversity of studies in each given year. Each pupil takes up in successive years the subjects which are best adapted to his stage of development. When he completes the course, if he has been regular and faithful, he carries with him a definite residuum of information and a lasting contribution to his moral and religious life.

The graded system also presents to the teacher a definite and therefore a reasonable task. She is freed from the necessity of teaching a different subject each year and always coming before her class as an amateur. By con-

stant repetition of the same course or courses of study she gradually enriches it until she possesses a thorough knowledge of all available material. By always teaching boys or girls of about the same age she acquires a better understanding of their peculiarities and needs and gradually perfects her method of presentation. The result is a force of trained teachers, capable of commanding the confidence of the parents and the respect of the pupils.

In most schools this result can be accomplished through volunteer service. If, however, the members of any parish are unable or unwilling to devote themselves to this most important and necessary work with the requisite fidelity and enthusiasm, then they should, by their generosity, make it possible for the school to avail itself of paid service. Already this is the custom in some of our schools and will be adopted gradually by more. If the work of the Sunday School is worth doing at all, it is worthy of the most approved course of study, the best educational methods, the most complete equipment and the finest quality of service. It has been well said that "If pedagogy is worth anything, it is uneconomical not to employ its conclusions and methods in such (Sunday School) instruction. If religious truth has any power, there is no need to fear lest it lose that power simply because it is properly studied and properly taught."

Correspondence

Union of Liberals

Editor of The Unitarian:

The article by Doctor Rexford under above title in your issue for December moves me to write the following:

Some years ago a Universalist minister of the old school, a man now of blessed memory, who had successfully served his denomination in the pulpit upward of half a century, said to me (a Unitarian layman) "I have long thought that Universalists and Unitarians ought to work together. In any community where there are enough of both to support a church, they should unite, organize and maintain a church. If the Universalists are in the majority let it be called a Universalist church or a Unitarian if the majority so prefer." Perhaps a name different from either as "Peoples" or "Union" might avoid any process counting sectarian noses and be a better way of arriving at the name. The name is not vitally important so we have the church and its good work.

Universalists of the latter school find still less between the two denominations about which to differ than those of the earlier. If a Universalist clergyman who began work three quarters of a century ago in New England, afterward coming to the middle west, took pleasure in voicing the above broadly fraternal sentiment for the harmonious union of all our liberal followers irrespective of name, certainly none should now be found to strenuously oppose such co-operation.

In these days, when so many liberal elements in orthodox ranks find so little contention with Unitarian thought in the main, why should avowed liberals longer allow their cause to suffer for lack of fraternal co-operation? "In union is strength," a saying as true as it is trite. By all means let us work together. G. S. Garfield.

Humboldt, Iowa.

Announcement

We propose to reprint articles of a definitely missionary character published in The Unitarian from time to time to be known as "New York Series." The first of the series will be the article on "Liberal Orthodoxy" published last month. These can be purchased for thirty-five cents a dozen, or five cents a piece, at the New York Headquarters, 104 East 20th Street.

Hast thou attempted greatness?
Then go on;
Back-turning slackens resolution.
—*Herrick.*

Our Historic Churches

V. The First Parish, Hingham, Mass.

BY REV. L. C. CORNISH

SOME fourteen miles from Boston, at the southern end of Boston Harbor, is a shallow basin formerly known as Bare Cove. It is a sightly spot, beautified by five little islands, and surrounded by low lying hills, Weary All and Planter's Hill among them. Near the latter a settlement was made in 1633.

The site was convenient for fishing, and soon the few scattered homes near the harbor increased to a number sufficient for the organization of a town and parish. Many of the settlers had come from Hingham, in England, and gave the name of the old home to the new. In this year 1635 the parish "was gathered," being the twelfth in order of time in Massachusetts.

While everybody knows that our New England settlements were in a large measure the result of the Puritan movement in England, we are sometimes surprised to find how closely the early years here were linked with events in the motner country. This close relationship is shown by two events in the beginning of the Hingham Parish; the settlements of their minister and teacher.

Rev. Peter Hobart was called to be the minister. When twenty-one years old he had received his bachelor's degree from Magdelen College, Cambridge, and apparently had at once begun his ministry. "I with my wife and four children came safely to New England June ye 8 1635," he tells us in his diary, "forever praysed be the god of Heaven my god and king." In the September following he ',gathered" the church which he served faithfully and ably for forty-four years, dying in "the 53d year of his ministry." The life of Cambridge, England, which at that time was the expression of the Puritan movement, thus came to the farmer's and fisherman's homes around Bare Cove.

Mr. Hobart was assisted in his work by Rev. Robert Peck. Graduated at Magdelen, Cambridge, twenty-five years before Mr. Hobart received his degree from the same college, Mr. Peck a year before Mr. Hobart was born became rector of the church (Episcopal) in old Hingham. Peter Hobart no doubt grew up under the eyes of this older man, who knew him in his boyhood and youth and early ministry, and who must have known also of his new work among the townsfolk of Hingham in the new country. It was natural therefore, that he should follow them when he came into difficulties with the Bishops and by them was forced to flee from his church.

Seen across the many intervening years, these difficulties seem slight, but they are to be judged by the currents in English life which they indicate. The Established Church was seeking to enforce a stricter conformity. The Puritan exodus had left within the church many sympathizers, and their sympathy was shown by more informal meeting for public worship, and by a disregard for ecclesiastical details which their neighbors held to be essential. There have been preserved for us two accounts of the incidents of Robert Peck's arrival and departure, the first adverse and the second friendly.

In Blomefield's Norfolk, we read: "Robert Peck was a man of violent schmismatical spirit; he pulled down the rails and levelled the altar and the whole chancel a foot below the church; but being prosecuted for it by Bishop Wren, he fled and went over into New England, with many of his parishioners, who sold their estates for half their value, and conveyed all their effects to

THE OLD MEETING HOUSE

OF THE FIRST PARISH, HINGHAM, MASS.

that new plantation, erected a town and colonie, by the name of Hingham. Hearing that the Bishops were deposed [the Commonwealth under Cromwell was coming into power] he left them all to shift for themselves, and came back to Hingham (England) in the year 1646. After ten years, voluntary banishment, he resumed his Rectory, and died in 1656."

The second and briefer record is from Cotton Mather's "Magnalia." "This light (Robert Peck), having been by the persecuting prelates 'put under a bushel', was, by the good providence of Heaven, fetched away into New England, about the year 1638, where the good people of our Hingham did 'rejoice in the light for a season'. But within two or three years the invitation of his friends at Hingham in England persuaded him to return unto them; where being a great person for stature, yet a greater for spirit, he was greatly serviceable for the good of the church."

Such was the controversy, and such the outcome, of the simple event mentioned in Hobart's Diary, that Mr. Peck was ordained here teacher of the church, November 28, 1638. And so to the homes around Bare Cove for a season there came the minister who had spoken to these people in their English homes across the sea.

But the Hingham folk had active concerns in hand. They now formed a thriving little frontier village, and no such town is without its difficulties. Trouble arose over the appointment of an officer of the training band, or local militia company. Winthrop tells in his journal that Mr. Hobart, "the pastor there (in Hingham,) being of a Presbyterial spirit, did manage all affairs without the church's advice; which divers of the congregation not liking of, they were divided in two parts." The controversy loomed large in Boston as well as Hingham. The principle involved was one of local government versus federal appointment, or so at least it was interpreted by the contending parties. Mr. Hobart's position and action were offensive to the government, and many times he was made to feel their displeasure. Winthrop tells us once when "there was a great marriage to be solemnized at Boston, the bridegroom being of Hingham (and) Mr. Hobart's church, he was procured to preach and came to Boston to this end; the magistrates, hearing of it, sent to him to forbear. The reasons were, 1, for that his spirit had been discovered to be adverse to our ecclesiastical and civil government, and he was a bold man and would speak his mind, 2, we were not willing to bring in the English custom of ministers performing the solemnity of marriage, which sermons at such times might induce."

It seems likely that Mr. Hobart and those who through heavy fines and in other ways felt with him the government's displeasure contended for a local freedom that was in advance of their time. The effects of the controversy do not appear to have injured Mr. Hobart or impaired his usefulness. We are justified in believing that throughout the forty-three years of his ministry he continued "a bold man who would speak his mind." He died in 1678-9, and Rev. John Norton, the second minister of the parish, who had been ordained as Mr. Hobart's colleague a year before, succeeded him.

Less is known of Mr. Norton personally than of some of the other ministers of the parish. He was a classmate at Harvard, 1671, of Chief Justice Sewall, and is twice mentioned in Sewall's diary. "Mid week, May 26, 1708. Mr. Jno. Norton preaches aFlattering Sermon as to the Governour." In reading the second entry, it should be remembered that the Chief Justice had small liking for Governor Dudley's policy. "May 27. I was with a Committee in the Morn, and so by God's good providence was absent when Mr. Corwin and Cushing were ordered to Thank Mr. Norton for his sermon and desire a copy."

Mr. Norton's ministry seems to have been peaceful and able. He served the

parish for thirty-eight years, dying in 1716. Although he does not appear to have taken active part in the controversy it was during his time that the first house of worship was outgrown, and a new one built.

The old building, probably a very simple frame structure, and surrounded by a palisade for protection against the Indians, stood in front of the present site of the Derby Academy, a stone's throw from the location of its successor. In the forty five years of its service the settlement by Bare Cove had widened its bounderies. Land several miles from the water's edge had been tilled, and the homes were now scattered inland as well as by the shore. Should the new building for public worship still stand near the harbor, or a mile or so inland? Opinions differed, and town meetings discussed the question, until finally the Governor intervened in behalf of peace. "The Governor and Magistrates having considered the present motions in Hingham relating to the placing of a New meeting house,—do hereby disallow of the setting up of a New meeting house either in the old place or in the plaine", we are told," and do further order that a new meeting of all who have right to vote in such cases be speedily ordered, and the Selectmen are hereby ordered to make a speedy returne of the number of votes to the Honrd. Governor."

This was on May 16th, 1681. Eight days later we learn that "the vote passed by papers, with seventy-three hands for the new meeting house that is now building in Hingham to be set in the convenientist place in Captain Hobart's land."

The Magistrates approving this decision, and the land having been given by Captain Joshua Hobart (a younger brother of Rev. Peter Hobart) the new building was begun. "The frame of the meeting house," we are told, "was raised on the 26th, 27th, and 28th days of July, 1681, and it was opened for public worship, January 8, 1681-82. It cost the Towne 430 pounds and the Old House."

The New Meeting House with the passing of these two hundred and twenty-five years of constant service has become the Old Meeting House of to-day. The visitor finds it standing on the side of a low hill, about it the graves of many generations, yet looking much as it did when it was first opened as the meeting place for the town. Extended fourteen feet on either side 50 years after its building, it remains to-day practically as it was built. Its solid oak frame, pegged together for metal was not used in its construction, is as firm now as when it was first set in place. Everywhere on the beams may be seen the marks of the broad-axe, especially on those in the loft above the low ceiling which in 1731 hid them from the worshippers' view. From the sideposts these rafters ascend in long curves to the ridge pole, and in effect are not unlike the gothic arches of the English churches. In the ceiling is the little window through which the sexton in the old days looked down on the pulpit. When the minister climbed the pulpit stairs, the sexton stopped tolling the bell. Through this same ceiling the bell rope goes through to the floor of the pews below. Here it hung for easy access. The bell was the alarm for the town, in case of fire or other danger. In 1812, when a British frigate was entering the harbor presumably to destroy the fishing boats and a privateer then building, a woman climbed through a window in the meeting house, rang the bell, and saved the town from attack. The necessity for the alarm bell of course has long since passed, but the custom continues. The pulpit dates from 1755, and has been said to be the oldest pulpit in New England. To the many visitors who come from long distances to see this, unquestionably the oldest place of worship now in use in the United States, the Old Meeting House is venerable with its span of years, covering all our national, and most of our colonial history. To those who worship beneath its broad roof, there is the ever present memory of the generations whose pray-

ers have consecrated it. As this article goes to press this Parish is about to celebrate its two hundred and twenty-fifth anniversary.

The Old Meeting House had been in use for twenty-seven years when the third minister, Rev. Ebenezer Gay, was settled. A native of Dedham, and a graduate of Harvardin 1714, Dr. Gay in a ministry of sixty-nine years was destined to see two generations of his people come and go, and more than any other man of his day in this vicinity to leave the impress of his thought upon the men who followed. He was a strong Tory, and his parish were ardent Federalists, yet so close was the bond between them that Dr. Gay stayed and served his parish throughout the troubled days of the Revolution. In his "Old Man's Calendar", perhaps his last published sermon, looking back over these contentious years he could write, "Injuries I remember none". It was this same tolerance, expressed in religious views, which won for him the name "the father of American Unitarianism". As far back as the middle of the eighteenth century, those principles of independent thinking and individual freedom, which are the essence of our Unitarian thought, were here practiced and enjoyed. Dr. Gay felt the old order of Calvanistic Puritanism passing away, and eagerly went forward toward the larger freedom. How rooted this independence was in Hingham is shown by all three Hingham churches. Two branch churches divided from the First Parish, the Second Parish in Hingham in 1745, and the Third Congregational Society in 1806. In these, as well as in the First Parish, there was no Unitarian-Trinitarian controversy. When our Unitarian fellowship took shape, all three churches naturally claimed kinship with it, and gave to it their support. That they did so was due in no small measure to Dr. Gay's broad tolerance and early leadership in liberal thought. He died on a Sunday morning, while preparing for his usual service in the Meeting House, in his ninety-first year.

It will be noticed that three ministries, the first of 44 years, the second of 38 years, and the third of 69 years, covered the history of the parish from its beginning down to 1787. A tomb had been made for the ministers on the death of Mr. Hobart, and here together lie the remains of these three men. How strong was their consciousness of being men consecrated for leadership is shown in no way more plainly than in their burial. The family lots of each of them may be seen near by, but they are in an honored place apart.

The fourth minister, Rev. Henry Ware, remained in the Parish eighteen years, and then became the Hollis Professor of Divinity at Harvard. His election was one chief cause for the alarm of the conservatives, and a large factor in the controversy that brought the Unitarian fellowship to denominational organization.

Rev Joseph Richardson succeeded Mr. Ware, and his ministry extended over sixty-five years. He was a man of large ability, active in state and national affairs. He served for several terms respectively in the Legislature and State Senate, and in Congress.

He was succeed by Rev. Calvin Lincoln, of beloved memory, who, dying in the twenty-sixth year of his ministry, in 1881, is still a remarkable influence in the lives of the men who knew him.

The ministers who succeeded Mr. Lincoln happily are all living. Rev. E. A. Horton was minister for 3 years; Rev. H. P. Collier for 6 years; and Rev. J. W. Day for 9 years.

The present minister is the tenth to hold the office.

While it is wise in a sketch of this kind to emphasize the colonial life of the parish, and to boast a little of its ancient house of worship, it is only just to bespeak its present life. The well equipped Parish House, built in 1891, is the center for activities in which the church may reasonably feel satisfaction. The parish looks to the present and future, and lends a hand according to its ability.

Unto the Third and Fourth Generation

(As Who Might Cry in Secret)

BY GWYNNE MYRICK

God is not fair with me! Where is the Infinite Justice?
Where the All-searching Right, the 'scapeless passion of Eternal Goodness?
I wait beneath these stars, cold, distant, wondrously serene
In all the pulsing silence of this fragrant night,
Gazing up to them, yes, and beyond them gazing,
On and on, to catch some shadow-light
Of dim, strained ecstacy of infinite glow that lurks behind them:—
I, a meagre soul, here in this little gasp of space
And fluttering fleck of time, I glimpse these stars
And know them, know the wonder of their distance,
Comprehend their glory, feel the mysterious fact
Of the vast Unity of Infinite Being
That gathers them all in with brooding tenderness of cosmic law,
As part too of myself, my meagre self!
For such I am, to know so vastlier than myself
In what's above me!

II.

Ah, but here I bask in all the wonder of it, beauty of it,
Awe and hush and soothing mystery of it;
And my soul dreams out to other things:
The poetry and the joy, the pathos and grey tragedy,
Heroisms, saintships, sacrifices rare and holy,
Which weave the tangled fabric of Humanity;
So much of it before I was, so much of it
Far and far outreaching my scant touch upon it;
And yet the glory of its high achievements:—
Poems greatly sung, grand architectures raised,
Divine dreams of religion, splendid deeds of valor,
That pile, age upon age, their accumulate tradition,—
All this I grasp in thought, appropriate to my being,—
Ay, knowing best of this and highest, dream of better still:
The infinite joy and grace and high nobility
Of what were possible, yet is not now, nor ever has been:
And name the name of God.
Yet here am I, frail, meagre I, in the midst of it all,
Beneath these stars, caught in the rushing glory of this onward progress
Of great Humanity, with soul so slight, yet comprehending all,
Here not because I willed it,—what I am, not for my shaping;
And why?

III.

My soul rapturously dilates in sentient joy of being,
Waiting thus in the fine silence of this splendid night;
Until,—here is God's injustice!—in the midst of it all
Suddenly my soul shrivels with a pang, a scorching blight of shame;
For I remember yesterday I did a deed
Mean, dastardly, contemptible, such as all good men scorn;
I did it, yesterday, not with the least discomfort,
Did it without revulsion, satisfied and self-justifying then,
But now I know its meanness, loathe its foul intention,
Burn, ache and torture in this welt of shame,
Because I did it.

IV.

I say I did not do it! I say 'twas God who did it!
God, making me to be just what I am,
And making my poor circumstance of life
To be just as it is.—I have a friend,—
Ah, how I love him! So do all that know him,—
Every deed he does is gracious, noble, kind, surpassingly unselfish,
All his pure life a joy to other lives that touch his;
He cannot help it; good is just the habit of his being,
Ay, his inheritance and his destiny.
Before he lived, a noble line of forebears, men and women,
Gathered to fine quintessence of heredity
Their sweet and splendid passion of good doing,
And when he came he did but richly enter
A treasured dower of life's high chance for manhood,
Brave, pure, high-impulsed, honorable, soul of sunshine.
Not so with me. Because before my being
Some men cramped life to petty pinch of meanness,
Some men shirked manhood, and some women stained
Their grace of being with unlovingness,
And I, not from my choice—nay, God forbid!—came of their line
(The mould of their living made the stamp of mine,)
Hence to me comes the hour, and again and again,
When meanness knocks at my door, and ignominy,
And weak poltroony, and the lust of self;
And in their hour I know them not for baseness,—
I open the door, and am at home in comfort
With their close kennelling. Only by and by
The hour rolls on, another comes, and then I know,—
Cringe, shudder, agonize in my welt of shame:
For so God made me,

So the Eternal God fixed me, without my willing,
In the stream of the inexorable law of life's transmission
Creation's direst tragedy and woe of being,
This monstrous, unjust, cruel fate,—scapeless heredity!
'Twas God I say who did it!

V.

Whence comes my comfort?
Shall I yet rejoice at least remorse falls on me;
Rejoice that I can suffer in such withering scorch of shame;
Rejoice I can so far share some crumbs of his high feasting
Whose heritage is blameless soul, nature immune to meanness,
That I at any rate, tho' but on tardy morrow
Can tell by ache the woeful difference
Between soul-honor and the stoop of turpitude,—
Count that a gift of God that he's not left me
Incapable of torture for the depths I sink,
Doing the dastard deed, nor loathing myself for doing it?
Ay more: may I dare hope, and rashly dream for comfort,
That just because such destiny is mine,
This birthright tragedy of baseness life's besetting
For my lean soul,—so much the more if conquering,
By agony of strife outworking this foul birthright,
Third and fourth generation's curse outwitting,
And sharing through such triumph some small sliver
(Yet finely smolten in the fires of discipline)
Of thousandth generation's heritage of blessing,
I sometime gain this end, that a soul in some far posterity
Shall braver live, holier act, and more divinely joy in soul's best bliss of beir
Shame-free, kindred with God, than e'er could be its portion
Had I not, shame-beset, fought out a way of honor
With bitter, tingling, aching toil of conquest?

VI.

Who shall tell? How can I tell?
Likely 'twill be to-morrow's shame and stress of ignominy
And crimsoning realization of the blight of my inheritance,
That I have waited with these stars to-night,
And felt the fragrant breath of this rare evening,
And dreamed such dreams and felt such stir of manhood,
And paused to think of God, the Eternal God, at all;—
Yet looked to sky, and stars, all unabashed, and dared to cry:
"*God is not fair with me!*"

Contemporary Portraits

III. Rev. Samuel McChord Crothers D. D.

ABOUT the time that Abraham Lincoln was becoming obvious in affairs in the breezy state of Illinois, through his doubty encounters with Douglas, "the Little Giant," Samuel McChord Crothers was born in Oswego of the same state. In the beginning the fates had him down for a straight-laced Presbyterian and sent him to Princeton College for education, and lured him then to Union Theological Seminary in New York a half generation before Dr. Briggs and the present school of semi-liberal theologians had the shaping of its destinies. I cannot escape the notion that that Presbyterian background had a subtle indispensibility to the final charm of the wit and ranging heterodoxy alike of the present-day Crothers. Fate knew what she was about; but made her emancipating shift in prompt certitude of time. Crothers was sent to the Pacific coast for his parochial novitate, and the name of the place that first experienced him was "Eureka." He went to Gold Hill next, both places being in Nevada, where nomenclature is not commonplace. Why these initial pastorates were short is not written in the annals. Perhaps because the young man was already restless with the sting of incipient heresy; perhaps because he did not preach as well at the beginning as he does now; possibly because at any rate he did not speak the Nevada dialects with compelling grace; but we suspect because this was all raw missionary ground, and Crothers was a man not standing still even for a little while, and promotions were inevitably rapid.

In 1879 he went to Santa Barbara, Cal., where he remained until Prof. Peabody of Harvard discovered him, — with stolen goods on his person as was thought, if tradition be true. ("So good a sermon must have been stolen: that boy could not have written it," the visiting stranger is reported to have said as he came away from service.) Not only the fibre of genius but the strain of heresy was part of the Harvard professor's discovery; and when the young preacher's case was looked into, and closer acquaintance made, Harvard Divinity School and fellowship in the Unitarian ministry were the only way out of it.

After a fraction of a year spent at Cambridge, Mr. Crothers took his first Unitarian charge at Brattleboro, Vt., where the appetite for good preaching has always been abnormally keen. Next came his productive ministry at St. Paul, Minn., which colored somewhat the whole spirit of the Western Conference. Eight years was his term of service here. King's Chapel and Arlington Street Church in Boston wanted him next but tempted him each in vain. The First Church in Cambridge was more successful, however, the lure of a city full of young men proving irresistible; it won him then (in 1894) and has held him tightly ever since—a component factor of the life of this most distinguished of American University towns.

Indeed, Dr. Crothers preaches to a congregation not easily to be matched anywhere. The traditions of this old colonial church are persistent and ennobling; a large body of university professors and students are always in attendance, as well as a notable company of the townspeople of a city conspicuously populous with the quintessence of New England culture and refinement, and not wholly unconscious of its distinction. The service of the church is severely simple in congregational austerity. Dr. Crothers preaches usually, if not always, without notes, but with careful and finished preparation. His voice is resolute, if not re-

sonant; his manner forceful though always of abounding grace. His themes are not "popular" but vitally human always, and the flavor of his discourse is unescapably literary. His temper of mind is wholesomely radical but not iconoclastic: and there is no blur of disunavowed traditionalism. He never obscures his modernness of viewpoint with equivocating phrases nor is timid in his stand for vital liberalism.

A certain reviewer once said that there must be two Dr. Crotherses: for when one turns from the pages of "The Gentle Reader" or "The Pardoner's Wallet" so full of quaint charm and genial wit, (so that their writer stands to-day easily at the forefront of modern essayists), to read a volume of his sermons as "The Understanding Heart," one encounters another charm and another winsomeness absolutely distinctive—it is not the voice of "The Gentle Reader" here, at all. Those who know Crothers personally recognize the distinction but have no difficulty as to complex personality. At one time we may see the prophet-like preacher in his pulpit, with eyes aglow and face aflame with spirituality—somewhat slow of utterance and with a selective deliberation of diction which rarely weakens into hesitancy, and with it all a virile directness of sincerity; and then we feel the urgency of his moral earnestness as a uniquely clean-cut vehemence; but when at another time we catch him at an Isles of Shoals Summer Meeting or a minister's lunch giving first utterance to one of those exquisitely rare papers which later the *Atlantic Monthly* shall lay hands upon and Houghton & Mifflin make into a record winning book, and find him there all genial with dry humor and delicate play of fancy and lightly-touching sport of criticism, we see it is the same Crothers with not a hint of incongruity; such a preacher of moral earnestness would inevitably take his lighter moments just that way; such a subtle, fine thinking humorist would inevitably speak, when heart and mind were aroused to some deep issue of the human soul, just with the accent of "The Understanding Heart." The styles are different, the man doing it the same. It is simply characteristic of the man's style that he would not carry his humor into the pulpit, nor his "preacher's tone" into his essays—his "personal equation" is just such triumph of discriminating good sense and delicate discernment of the fitting time and season.

One's reputation in foreign parts, it is said, is but a foretaste of the verdict of posterity. Then his two visits to England must bring comforting assuagement of any appetite which Dr. Crothers may have for immortality. Some of his friends were a little afraid of it. "The English" we said "will not appreciate the delicacy of his wit and a subtle charm of his thought." Evidently we did not know either the English or our preacher adequately. His visits there were extended ovations. It is barely possible we have learned something for our own measure of appreciation through their unstinted cordiality of welcome.

What is the secret of it all? Exceptional gifts of mind and spiritual discernment of course; a finely distinguishing literary style, originality of imagination and directness of moral appeal but to us most distinctly a unique simplicity of the genius of good fellowship and a genuineness of modesty rare to the point almost of the inexplicable—a modesty actually unspoilable, and a simplicity of soul as unquenchable as it is high.

There is poetry and there is beauty in real sympathy, but there is more—here is action. The noblest and the most powerful form of sympathy is not merely the responsive tear, the echoed sigh, the answering look; it is the embodiment of the sentiment in actual help.—*Octavius Winslow.*

Making Good Use of Imperfection

BY REV. ROBERT S. LORING

LIBERAL theology often asks support chiefly on the ground that it is more thorough than an older theology in its criticism of religious doctrines. It applies more tests than others. It is intellectually more conscientious.

But in an imperfect world is such conscientiousness always a virtue? May not a man become so critical in his judging that he ceases to be efficient in his work? Thus an unusually conscientious foreman in charge of a gang of men may demand that they all be as faithful as himself. When they fail to reach his high standard he summarily discharges them. Such a course might seem commendable from the older theological point of view. The older theology has never had much patience with imperfection. It has seldom hesitated to throw headlong out of heaven all except the wholly good and the wholly saved, or with curses and blows to drive from its presence all dogmas except those declared infallible by the church. But from the point of view of actual life such a course is not wise. A foreman's business is to get good work out of imperfect men. If he have too high a standard he will soon be left without sufficient laborers. He will accomplish less than the foreman who is not so strict, but who tries to worry along as best he can with the laborers at his command. The ability to discharge men does not count for very much. But that ability is of very high order which can take a body of men; some honest and some not, some anxious to work but more inclined to loaf, of widely differing degrees of moral and mental development and manual skill; and by patient thought and skillful management organize this mass of seeming inefficiency so well that it can be used to build a railroad, or open a mine, or operate a great factory.

How often we find in a liberal pulpit a spiritual foreman so conscientious that he summarily discharges every church doctrine and practice which fails to square itself with his strict intellectual standard. Such an one pays much attention to every mistake in the long history of religion except himself. He thinks the application of such painstaking tests to current social and religious life should of itself win converts to his church. He believes that this microscopic interest, this constant weeding out of little doctrinal imperfections, joins him so closely to the world as to make him one of its efficient forces. Really he is only proving that there is some color of truth in the old cynical saying that in this world there are three sexes, men, women, and clergymen. For intellectually he is of a different build from the efficient men and women around. They manifest a different type of life, more ardent, active and robust, a type which organizes rather than dissects, which is more interested to use partial good than to point out evil, which with only imperfect humanity and faulty knowledge is yet able to build cities, found homes, establish charities, and make constant the zig-zag progress toward the good. Such men and women have little need of a clergyman to point out the evil in the world or to discharge theological errors from their minds. They are well aware how far short of the ideal they and their fellow-laborers are, how inadequate are the intellectual and spiritual tools with which they are forced to work. They feel that the ability merely to discharge imperfect doctrines is of no higher order than the ability to discharge imperfect men. What they need is encouragement to face imperfection

cheerfully and make the best of it. They need a theology which can help them to organize their partial knowledge, faint aspirations, imperfect ideals so that they may use these to build a worthy home for the soul just as the foreman uses imperfect plans and men to build a worthy home for the body.

No great increase in the influence of liberal religion can be expected until in its theology and in its denominational activities it begins to manifest more of that organizing efficiency which alone produces any great work. To be more interested in exposing imperfection than in using it and loving it is to employ a method which would never establish a great business, found a home, or evolve a world. Only when a man is willing to make some mistakes, dare take risks, is there any chance of business success. Only when a man and woman can forget each other's faults and the imperfections of the children can there be love and a home. Only by the use of crude particles of matter and by the wise organization of the blind, blundering lives of men has God, the Divine Foreman, produced through evolution this world and its wonderful civilization. Liberal theology has been quick to apply the doctrine of evolution to the moral nature of man and to see through all his moral imperfections. Why should it not be equally thorough in applying this doctrine to his intellectual nature and so find more good in his imperfect doctrines? Why can it not put aside all intellectual pride, all childish fear of making doctrinal mistakes, and believe as deeply in the worth of his daily work? Why not try to organize better such partial truth as it already has and make it more effective for the spiritual enrichment of men, just as the business man uses imperfect knowledge and labor for their material enrichment? The world to-day does not need larger visions of far-off truth so much as it needs the insight to see the religious significance of men's every-day thoughts and acts, to appreciate and love the life close beside it more, and then the ability to organize and use this imperfection for good. Tnis is the efficient kind of religion which is ever certain to receive a hearty welcome from men.

Charles F. Dole

Editor of The Unitarian:

Mr. Wicks' excellent article upon Charles F. Dole, which appeared in your December number, prompts me to send you some lines jotted down a year and a half ago on hearing a very able and a very noble address delivered by Mr. Dole at a meeting of the Anti-Imperialist League in Boston. The plea which he made for international honor and international ethics, for the high ideals of the founders ot our Republic, and for the solution of our Philippine problem in the light of those ideals instead of in the spirit of the "imperialism" which had been so rampant in the world and in our own country for a dozen years, stirred me to write the following bit of a tribute straight and hot out of my heart. It has the merit, if no other, of being brief; and I think it gives a true representation, as far as it goes, of the kind of man Mr. Dole is and the kind of work he is doing in the world.

CHARLES F. DOLE.

Thank God for Charles Dole,
That luminous soul,
Who "sees things straight and sees
them whole"!
With conscience sound
As the world is round!
With love as wide
As the ocean's tide!
With courage true
As heaven is blue!
A glorious knight
Of love and light,
Of manhood's worth and reason's right!
Great God, make men like Charles F. Dole
With purpose high and dauntless soul,
By voice and pen to bring the day
When greed and hate shall pass away,
When right shall over the nations brood
And earth become the Kingdom of God!

J. T. SUNDERLAND.

Hartford, Conn.

Hackley's New Headmaster

The trustees of the Hackley School at Tarrytown, N. Y., have recently elected Henry White Callahan, M. A. Ph. D., as Headmaster. Dr. Callahan has been for twelve years Headmaster of the Preparatory School connected with Colorado State University, Boulder, Col., where his work has been marked with conspicuous success. We congratulate Hackley on this selection. It is indeed a departure from former custom to put a layman in this position; but we believe the departure thoroughly rational, and under the direction of a trained educator, who also brings to his work the vigor and charm of much personal enthusiasm and manly virility, the school is sure to increase in strength and popularity even beyond the remarkable success which has heretofore attended it.

New York Unitarian Club

A very successful meeting was that of January 25, both in attendance and interest to speakers. Dinner was served at the Hotel Manhattan at seven, and about half past eight the topic of the evening was taken up which was "Immigration." The first speaker was surely in position to know his subject being Hon. Robert Watchorn, Commissioner of Immigration at the Port of New York, and what he said was exceedingly interesting and practical. He had small sympathy for those who look upon immigration as a hurtful and perilous factor in American life, and very forceful were his arguments in its defence. The nation's standard of life is not being lowered, its purity of political institutions is not imperiled; industrial conditions are suffering no vital harm; indeed, in every one of these regards our gains from immigration have exceeded our losses. Our "new population" has made good. On the other hand he did not favor unrestricted immigration, and would favor a little (but "only a little") increase in the rigor of our present laws.

The second speaker, Mr. David Robinson, Commissioner of the Southern States Immigration Commission, presented very succinctly the needs of the South for foreign immigration, and the advantages these offered, while the Hon. Edward Lauterbach, President of the Liberal Immigration League, pleaded for more liberal laws especially toward the Russian Jews, who are forced to find refuge from foreign persecution on these shores, and have shown so good results of their progress here in the achievements of the last ten or twenty years. The speaking of the evening was rather longer than usual but the audience listened with unflagging attention.

The English Unitarian Year Book

The Essex Hall Year Book which just comes to our hands is interesting in its contrasts with our own denominational publication. It is not, perhaps, as sumptuous as ours; and its manner of presenting its information is different, but much of the story is similar. There are in its lists 372 places of worship where we report 471; and 365 ministers where we report 549. The societies are distributed as follows: England 291; Ireland 39; Wales 35, and Scotland 7. The English Book is more intimate in its details than ours; it gives for instance, the University degrees, and lists of former settlements of all ministers; and hours of service and hymn books used by societies. It contains also much legal information as to funds, church organizations, foundations, and the like which are not deemed necessary here. It is interesting to note that more than half of the churches use the same hymn book, (the Essex Hall Hymnal), and that Liturgies are used in 109 churches, or nearly a third. In hastily running our eyes over the church lists we catch glimpses of some dates more venerable even than our Mayflower and Salem churches, some harking back serenely to the fifteen hundreds;

also we find a certain picturesqueness in the names of some of the ministers' associations; for instance: "Body of English Presbyterian Ministers in and about the cities of London and Westminister," tracing its history back to 1601; "General Baptist Assembly of Messengers, Elders and Representatives" founded 1663; "West of England Presbyterian Divines" founded 1665. We are surprised to see a separate listing of Sunday Schools also, and miss any organization corresponding to our Women's Alliance. The Book is very admirably compiled for convenience and fulness of information.

"Amongst Ministers"

NOTE—We wish to have this register as complete as possible and cordially welcome information from any source which can help us make it so.

CALLS.

Rev. Merritt S. Buckingham of Littleton, N. H., to the church in Manistee, Mich.

Rev. B. A. Hills of Sherwood, Mich., to Luverne, Minn.

Rev. W. L Beers of Gouverneur, N. Y., to the charge of the churches in Youngstown, O., and New Castle, Pa.

Rev. Frances W. Holden of Norton, Mass., to the church in Milford, N. H.

Rev. Charles Graves of Barneveld, N. Y., to the church in Passaic, N. J.

RESIGNATIONS.

Rev. W. R. Lord from the pastorate of the church in Rockland, Mass., to take effect Jan. 30.

Rev. H. S Baker from the pastorate of the church in Eastport, Me., to take effect April 1st.

Rev. A. D K. Shurtleff from the pastorate of the church in Chelmsford, Mass.

ADMITTED TO FELLOWSHIP.

Rev. David M. Kirkpatrick of Geneseo, Ill., from the Universalist church, by the Committee for the Western States, Dec 12.

Rev. Israel P. Quimby of Malden, Mass., from the Universalist church, by the New England Committee Jan. 7.

CHANGE OF NAME.

Rev. Edward H. Keens, minister of the church in Westboro, now assumes his rightful and legal name of H. Edward Latham, the fact having been established and enforced by decree of the Probate Court of Worcester, Mass., in the settlement of his mother's estate. At the time of his mother's second marriage, when he was a young child, the name of Edward H. Keens was placed upon him ficticiously.

In place of our customary Ministers' "Symposium" we invite the brethren to give ear to some who sit in the pews, but who have consented to say things about "what a free pulpit means," on another page.

Mrs. Lucy A. Hale

On the night of Dec. 23, 1906, Mrs. Joseph P. Hale at the age of 87 years passed away while peacefully sleeping, having been in her usual health the day preceeding.

Mrs. Hale was the leading woman in the Church of the Messiah. She organized its first woman's society in 1874-5, was its sole president for many successive years and, later, was made the first president of its Branch Alliance. Until the last week of her life she was the adviser, chief worker and one of the strongest supporters of the philanthropic and missionary work of the church. She was thoroughly acquainted with all the movements in the Unitarian order for fifty years, and more, and rejoiced in its uplifting faith, serenely looking forward to the last great change. She passed into the higher life exactly as she wished, quietly and without painful warning.

A noble woman has gone from us whose example will long abide in memory, and stimulate her late associates to higher and higher endeavor.

What a Free Pulpit Means

From a Layman's Point of View

THE Unitarian pulpit, we insistently maintain, is properly always a free pulpit. That is one of the great principles for which our churches stand.

But what does a "free pulpit" really involve? Are there ethical responsibilities of restraint as well as of utterance? Is it freedom simply in the expression of theological and religious views: or are political issues, social evils, industrial problems, as well as theological concerns the legitimate field for pulpit discussion?

Ministers doubtless have vigorous opinions in the matter; but we were sure that our laymen too had convictions not unimportant to express, and we have invited a number of representative men to "say their say" frankly about it. We are peculiarly gratified with the number of replies received,—with their promptness and their candor. It will not be wise for one of our ministers to miss reading one of these contributions.

HON. JOHN D. LONG,

Ex-Secretary of War, and Director of the American Unitarian Association:

I should say that no exact rule can be laid down as to the range of a preacher's topics in the pulpit. His good sense and his good taste, if he have them, must guide him. To confine himself to theological dogma on the one hand or, on the other, to "talk politics" or in a partisan spirit to advocate this or that side of questions which belong to the economic, social forum would soon either deplete or set in faction his congregation. Between two extremes there is ample room for that outflow from the pulpit which makes not only for the religious life but for the open mind in social and business lines. The wise minister will have regard to the circumstances of any given time and to the make-up of his usual audience, and will be their inspiration at once to personal piety and to uprightness and good affiliations in the neighborly and political relations of their citizenship. With the fundamentals of good sense and good taste, to which I have referred and which are essentials of a sermon, he cannot go astray and, under their shelter, he can expand pretty far and wide in his range without offensive impairment of his prestige and influence. Without them he will come to grief however narrow or broad the path he pursues.

ADELBERT MOOT, ESQ., BUFFALO, N. Y.

President of the Unitarian Conference of the Middle States and Canada.

A free pulpit in the Unitarian church means that the minister occupying it may speak his mind with freedom upon any subject proper to be discussed in a pulpit.

In most churches there are creeds, dogmas, beliefs, rituals, traditions, and even historical and scientific statements, that must not be discussed, no matter if their discussion is vital to any proper consideration of life here or hereafter. The Unitarians, however, believing in the fatherhood of God and brotherhood of man, are free to discuss those topics, or any others, in the light of historical, scientific, or other advances in the learning or thought of man. The limitations upon the Unitarian pulpit are inherent, not external.

Usually, a Unitarian minister refrains from discussing politics, because he knows too little about politics for their

adequate discussion. In a reform movement, however, to better political conditions for ethical reasons, the brotherhood of man is practically involved, and the Unitarian minister who is not able to do his part as a citizen to uplift the common brotherhood, is unfit for his position in a Unitarian pulpit. Science and history can usually be left to schools, colleges and universities for consideration, and yet when a Darwin, Wallace or Spencer contributes the evolutionary theory, or some equally important historical or scientific fact or theory to current thought, the Unitarian minister who does not discover the theological bearing of such an important contribution, and does not qualify himself by study to adequately consider that contribution in its theological aspects is not the leader that he should be in a Unitarian pulpit.

When Sir Oliver Lodge contributes a new theology, catechism, or creed, and it becomes the subject of discussion, the Unitarian minister should know whether modern Unitarianism does separate man from God by a great gulf, and does differentiate Unitarianism from the belief expressed in the new creed. Under such circumstances, not to know the difference between the standpoint of Unitarianism in the beginning, under Channing, and Unitarianism to-day, in the position it has reached,—which cannot be differentiated in the main from the position of Sir Oliver Lodge, as I read his explanation of his creed,—is to be too ignorant of the foundation stones of his own edifice, to be permitted to stand in his own pulpit.

In short, no minister can be free in any pulpit if he is not adequately informed, courageous, candid, and fair with himself and with his congregation. No minister can be free in any pulpit if he be bound up with antedeluvian creeds, traditions, liturgies and conventions.

Nor is any minister free, even in the Unitarian pulpit, if his own ignorance, lack of courage, energy, or honesty, cause him to hold his tongue where he should speak.

A Unitarian minister, like any other, is not free simply because he speaks on a subject without taking the trouble to inform himself as to whether he is right or wrong, or to consider whether or not any ethical, moral, or theological considerations require that he should speak upon it. Even in the Unitarian church, a minister is an ethical, moral and religious teacher, and his every effort should be along these lines, to create deep, sincere, well-informed and true religious feeling, thinking, life and conduct.

HON. JAMES O LYFORD,

United States Naval Officer, Boston, Mass.

Replying to your inquiry, I think the pulpit may properly deal with social evils, industrial problems, and to some extent with political questions. There is always a danger to the minister who discusses political questions in his pulpit that his position will be viewed as partisan. Reception given to his views on politics will depend largely upon himself.

In the first place, if he is to instruct, he should know more of his subject than the average member of his congregation. This knowledge should be practical as well as theoretical.

In the second place, he should seek to enlist inquiry rather than to challenge opinion. The public is ready for information from the pulpit at any time and on almost every subject.

In the third place, his influence on political questions, whether these questions are affected by industrial problems or social evils, would better be exerted at a time, if possible, when no political campaign is pending.

After all, if the minister feels it his duty to speak on political questions his success or defeat depends almost wholly upon himself. If he has tact, the manner and time of his political preachment will readily occur to him. If he is lacking in discretion and the knowledge of the fitness of things, he would better keep political subjects out of the pulpit.

The minister should deal with social evils and industrial problems with a view to affording light on these every-day affairs which concern us all. When a minister fails of his purpose in discussing these matters, it is almost invariably because he is not properly equipped to discuss them. The congregation can theorize as well as he and perhaps will resent his theorizing for them, but they are always receptive of information.

The newspaper to-day influences quite as much by its presentation of facts as by its editorial opinion. It is always safe to assume that the public in church or out of church will think if given something to think about. The modern editor takes this view in addressing his public. Why not the minister? Along the lines of imparting information that will arouse thought, why is not the minister as safe in dealing with political as with religious questions? We do not always accept his dictum in theology. Why in poli ics? It is the partisan opinion that offends, not the facts that compel opinion.

Prof. W. H. Carruth, Lawrence, Kas., Kansas State University:

The freedom of the Unitarian Church is the freedom to think to a conclusion, if possible, every problem of religion and morals, and to utter these conclusions, whether negative or affirmative, wherever and whenever the spirit of brotherly love and human kindness and self respect permit or demand.

When I consider that I have felt called upon during my life to preach about a dozen "messages" all told to my fellow men along these lines, and when I consider the awful necessity which lies upon the regular preacher of delivering a message to order once or twice a week, I am not disposed to limit his field, but to welcome his word whenever it is in vital touch with the problem of conduct for me or my fellows. The only restraints which I would suggest are the inevitable ones of tact and common sense and kindness.

On the contrary, the closer the touch of our ministry with all phases of active life, the better. Practical applications are on the periphery; the heart and center of them all is brotherly love and insight into our personal relations with the universe. The preacher should not dwell on the periphery, but go back and forth between it and the center.

Charles W. Clifford, Esq., of New Bedford, Mass.

When Rev. Paul R. Frothingham was installed as the minister of the First Congregational Society in New Bedford, the representative of the society in the installation exercises, Mr. Thomas M. Stetson, voiced the unanimous wish of the members in saying in substance, "All that we ask of you, sir, is to preach from this pulpit what you believe to be true. No other restraint will be placed upon you".

And this it seems to me is the only condition upon which an earnest and sincere minister can accept a charge. If under this rule what he preaches is condemned by the consensus of the society as untrue the relations existing between him and the society must sooner or later be terminated.

But this rule applies only to the substance of what is preached. It does not apply to the form and method in which it is presented. The form and method are really questions of taste and propriety, to be governed by the well recognized rules which obtain among the most civilized people. And applying these rules it seems to me that the minister should confine himself almost entirely, in dealing with the subjects to which you refer, to stating and urging the fundamental principles of morality and ethics by which the conduct of men should be governed and should refrain from making specific application of these principles to current events. He must educate his people to the point where they will make the application for themselves and if they do his words will be like the seed thrown into the good earth which will

develop and bear fruit, whereas if the sermon takes a polemic form as to some concrete event about which men differ, it will probably excite as much antagonism as support. It will be said that this course will so emasculate pulpit utterances that they will lose all their power. But I do not think so and certainly it was the method which Jesus used and which has been the one great source of the growth and development of the Christian religion. You may lead men to righteousness but it is folly in the twentieth century to seek to drive them into a better life.

MR. C. S. UDELL,

President of the Michigan State Conference.

I believe in the new beatitude, "Blessed is he who has something to say and says it." From my point of view, I think it is the duty of the minister of the liberal faith to at all times be a prophet, proclaiming his belief in everyday righteousness, whether it be purifying the body politic, social evils or the great industrial problems of to-day. Certainly after all our experience in the last few years, of graft in so many ways and corruption among those who aspire to and hold office, certainly some one should cry out against these sins, and when it comes to the social evils of-day, they are so numerous that it would be hard to enumerate them. Divorce is one of the worst. Also the industrial problem, including the abuse of power on the part of union leaders, walking delegates, great trusts, etc. What evil can be second to the great exposures of the last two years? The great life insurance companies, Standard oil, etc.; and does not the labor problems need looking after, such as child labor and other wrongs. I do not know why it is not the duty of the prophet of to-day to cry out against all of these abuses as well as Isaiah and Jeremiah of olden times. I think the pulpit neglects its duty when it confines its efforts to theology and spiritual matters.

JONATHAN SMITH ESQ., CLINTON, MASS.

President of the Worcester Conference.

A Unitarian church is, first of all, a place for worship and the preaching of morals and religion. The Sunday service is and should be, a religious service, and the sermon should be upon moral and religious themes. Political issues and industrial problems are as much out of place in the sacred desk on Sunday as theology would be on the stump or in a labor convention on Monday. The laity go to church to have the minister instruct them in the old, old precepts of the Sermon on the Mount and the message of John's Gospel, and how to apply them in daily living. Politics, economics and social reforms have their own organizations, their expert teachers and their literatures. The laity read the latter and are brought into close practical contact with them every day. The Sunday service is set apart for religious meditation and worship and should be so considered. Morals and religion touch all these secular questions at many points and the Liberal preacher may properly show how the principles of his faith apply to and help solve these week day riddles. But to make these the theme of his sermon lowers the pulpit to the lecture platform, begets indifference to the church among the people and deprives the Sunday service of its sacred character. The free pulpit of the Liberal church is the place to preach and advocate the principles of the Liberal religious faith, and not the place to give essays on the problems of politics, economics and metaphysics the social proprieties or socialism.

MR. HENRY FORSTER HITCH, ORANGE, N. J.

President of the New York Unitarian Club.

I feel some embarrassment in replying to the questions in yours of the 2d, but, if I understand your first question, I should say there should be "restraints" in utterance from even the "free pulpit"

if, by that term, you mean one that gives the occupant freedom to preach that which he feels, because there are subjects from which he should feel "restraint" from touching.

To your second query I certainly think the subjects you mention, with the exception, perhaps, of Industrial problems, unless you refer by that to the relation of employer and employed, are legitimate fields for pulpit teaching; by including "political issues" I do not mean party differences, but good or bad government, not "Social Evils" in a restricted sense but as covering the every day life of Society in general.

I think it is the duty of the pulpit to give us more Bible teaching; it is most interesting to the general hearer to have from his minister explanations of statements in the Bible which seem so conflicting and which seem to separate the different sects. I know I have always hoped to hear from one of the "Evangelical" pulpits a sermon from the remark of Jesus to his disciples, "Why call ye me good, there is none good but God", and once in Brazil I was gratified by having that text announced by a Scotch Presbyterian Missionary, and what do you think was his explanation? "Jesus was trying it on with his disciples to see what they would say"; that was hardly the explanation one would get from a Unitarian pulpit, but no doubt was illuminating and satisfying to the people who believed with the good missionary without thinking what such an explanation implied.

Mr. Richard C. Humphreys,

Treasurer of the National Conference.

To my mind a "free pulpit" is one where the religion of Jesus is taught without reserve. When I say preaching the religion of Jesus I do not mean the common orthodox acceptation of that term, but in a broad and Christ-like way, proclaiming the fatherhood of God, the brotherhood of man, the leadership of Jesus and salvation by character, a religion that will uplift humanity, make men stronger to resist temptation and draw the world up nearer to God. The responsibility that rests upon the preacher to restrain himself from discussing *party* politics or attacking too strenuously ethical questions upon which good men differ is very great; yet every sermon should either directly or indirectly denounce sin and wrong doing and warn its hearers against the temptations which are met in every day life. I sincerely believe the minister who is doing the most good, who is influencing his hearers to live better lives and inspiring them to work for purer politics, to throw their influence on the right side of all social questions and to treat industrial problems in a fair, just and honorable manner, is he who is preaching spiritual sermons, that inspire a truer and purer love for God and a desire to follow the example of Jesus, that will manifest itself in a greater love for humanity and an earnest wish to do God's work in the world. A minister might spend his whole time in denouncing and working to remove from the community some social evil and accomplish some good results, but if in the same amount of time he can inspire a hundred of his hearers to give their lives to the work of removing all social evils from the community I believe he will be fulfilling his mission and doing a hundred-fold more good in the world.

Church Medical Lectures

A new feature of church activity, and one essentially modern, is noted from the First Parish in Dorchester, Mass. A series of medical lectures is being given by the Mather Club, the men's club of the church, under the direction of well known physicians of Dorchester. The subjects, Tuberculosis, Medical Inspection in Schools, etc., are somewhat in line with those now offered the public by the Harvard Medical School on Sunday afternoons, the aim being to instruct the people in the present state of real scientific knowledge of disease and its prevention, and to disseminate that knowledge in the interests of the public health.

Notes From the Field

EDITOR'S NOTE—We welcome to this department news-notes from every corner of the Unitarian world. We desire actually to prove ourselves national,—(and for two nations, for Canada counts one) by the comprehensiveness of our field survey. We wish that our churches in the West, and in the South, and in Canada, and on the Pacific Coast might realize that in a sense their news *is more important and interesting* even than that from the older parts of the country; for it represents an ever-increasingly significant direction in our denominational development. All matter should be in our hands by the 20th of each month to insure publication in the next issue.

Fourth Unitarian Church
Brooklyn, N. Y.
Rev. L. A. Harvey,
Minister

A very pleasant reception held at the home of Mr. and Mrs. G. D. White, was tendered our pastor, Rev. Leon A. Harvey and his wife on the evening of Jan. 22. An opportunity was given to prominent Unitarians of the city, and to all Flatbushites interested in our work, to become acquainted with our new leader, and many availed themselves of the privilege. Mr. Harvey's cordial and ready greeting goes far toward making the new comer feel that he is met more than half way.

A new and most satisfactory enthusiasm is being manifested in all branches of church work with the growth of our new church and the coming of our new pastor. The Alliance is following out an interesting literary program, in a study of prominent Unitarians, the next topic being "James and Harriet Martineau" with a paper by Mr. Harvey. Informal discussion follows each presentation of a topic which calls for more careful preparation from each member and awakens a keener, general interest. Several schemes are being discussed by women of the Alliance, among which an Easter sale figures whereby money may be procured towards the furnishing of the new church.

The Church Committee has decided to defer the installation of Mr. Harvey till the dedication of the church, which it is hoped will take place not later than May.

First Unitarian Society
Troy, N. Y.
Rev. Arthur H. Winn
Minister

Never has the future of the church seemed so bright as at present. Our first service in the new church was held in the Sunday School rooms Dec. 23. We are waiting for our organ to be replaced in the church proper before services will be held in the main auditorium. There will follow what we have long looked for—the dedication of a church building of which we are greatly proud. The Alliance suppers are now being given regularly as usual. Our annual parish meeting was held Sunday night, Jan. 13, 1907, and the reports all showed the church as being in excellent condition, and a spirit of hope, enthusiasm and good-will was present which is encouraging and promises much for our future career. Mr. Winn is giving a series of sermons on "Some Tendencies of Modern Thought." They have been listened to by large attentive audiences and one of our Troy papers, the *Record*, has been kind enough to give large extracts from the sermons, printing sometimes as much as a column and a half. Our new location has enabled us to reach a number of strangers who have come in to worship with us, several have already signified their intention of remaining with us. It will not do to prophesy but we are filled with hope.

First Unitarian Church
Hamilton, Ontario, Canada
Rev. W. Delos Smith
Minister

The annual meeting of the church was held Jany. 14. The reports read by the various officers, showed the affairs to be in a very satisfactory condition. There has been an encouraging increase in membership and the financial condition is better than it has been for a number of years. The trustees elected were Peter Bertram, Wm. Sexton, Thomas G. Anderson, Robert K. Palmer and Wm. Jarvis. Sunday School Superintendent, Wm. S. Sexton; Treasurer, Miss H. B. Toyle; Postoffice Mission Commitee, Mrs. John Dixon, and Mrs. Wm. Jarvis. The soloist of the choir, Miss Marie Macartie was presented with a gold headed umbrella, the organist and choir master, Andrew C. McMillan, with a handsome clock, and Bert Dixon, who blows the organ, was given a gold watch chain. The organist and choir have done excellent work during the year and have added much to the interest of the services.

The Young People's Religious Union is working with energy and doing work for the church that is most useful. John Rollinson,

the President, is active and capable. Rev. W. Delos Smith has made the Emerson class so popular, many outsiders have joined it and in a number of cases they have commenced to attend the Sunday services and have thus become interested in the church. as Mr. Smith's sermons are interesting and instructive, and his delivery easy and pleasant. A clear, resonant voice and distinct enunciation add much to his power over a congregation.

The Ladies' Alliance held their annual supper and sale of work early in December, which was one of the most successful in the history of the church, a handsome sum being realized.

Church of Our Father
Ottawa. Canada
Rev. C. W. Casson
Minister

At the annual meeting of the church held last week, a most successful year's work was indicated. All of the various branches of activity were reported to be in flourishing condition. The Woman's Alliance reported excellent meetings, large membership, and a good sum in the treasury. The Sunday School, under the fine leadership of Mr. A. C. Campbell, is steadily increasing and showed a remarkably high average attendance. The Unity Club has had most interesting programs, with good attendance and capital interest. The Unitarian Club, meeting once a month, discusses ethical and religious questions, and contrives to strike many sparks of truth by the friction of opposing opinions. The treasurer reported that in spite of reduction of appropriation and unusually heavy expenses, there was a balance to the good. The publication committee stated that during the year over thirty columns of sermou reports had been printed in the Ottawa papers. Many improvements have been made in the church, including a new church carpet, new platform furniture, library bookcases, kitchen gas range and full stage fittings for DeNormandie hall theatricals. Special opening and responsive services have been prepared and printed, and have been well received by all. The church is making steady progress. Its members are alert and eager to do their part. There is not a shirker in the whole number. Congregations are growing, new people are being reached and held, and the church's influence in the commuuity is perceptibly increasing. The Ottawa Unitarians are looking forward with optimism to a banner year of work and weal.

First Unitarian Society
Middleborough, Mass.
Rev. G. E. MacIlwain
Minister

The eighteenth year of this church's history is to see it housed in new quarters. For some time it has been the conviction of many that the location of the church was unfortunate, and the society has for some three years been cherishing the offer of a better lot. At last the way has been cleared to occupy it. The preliminary work on the new lot has all been done and contracts have been let for work to be done in the early spring which will complete the transaction. When the work is finished the church will be practically new, will be fitted with steam heat, electric and gas light, modern plumbing, and the most approved means for social and religious work. The building will be located on the main corner of the town, the finest church location in the village. The total cost of these improvements will be, including the lot, about $12,000. The property, when completed, will be worth at least $16,000. Every effort is being made to re-open with no debt, or at least with a very small one.

First Unitarian Church
West Upton, Mass.
Rev. Carl G. Horst
Minister

A most delightful social event occurred New Year's night, when all the ministers of our town, Roman Catholic, Congregationalist, Methodist and Unitarian, joined in giving in the Town Hall a reception to the townspeople. There was music, refreshments and a great gathering. This reception was probably the first of the kind ever given anywhere and it is the intention of our local pastors to make it an annual event. Many of the Worcester county papers commented editorially upon this unique event, the Athol *Transcript*. saying "This practical illustration of good fellowship and christian unity among the local ministers is worth more than a dozen sermons from the pulpit."

Church of the Unity
Winchendon, Mass.
Rev. G. W. Solley
Minister

The first Sunday in the New Year was celebrated with a memorial service for Rev. Charles H. Wheeler, first minister of this church, and for whom the present fine stone structure was built in 1866-67. A solid bronze tablet has lately been placed in the church, between the pulpit and vestry door, by Charles G. Wheeler of Topsham, Me. This is one of

several memorial gifts which have come as a result of the fortieth anniversary celebration last July, and more are to follow.

North Church
Salem, Mass.
Rev. George D. Latimer
Minister

The Alliance has taken up its usual work this season. Before Christmas a barrel of clothing was sent to Rev. W. J. Edwards, Snow Hill, Ala., also a large box of books and magazines to Rev. Lyman Ward, Camp Hill, Ala. We are holding union meetings as usual, of the First, Second and North Church Alliance with very interesting addresses on the liberal religious movements of other countries by Dr. P. H. Goldsmith, Rev. George Bachelor and Rev. Charles Wendte, the latter speaking more especially of Germany, Switzerland and France.

The good work of the North Church Mission which was founded in 1878 is still carried on, meeting every Thursday morning and distributing refreshments to the poor, infirm and sick.

The three societies, North, First and Second churches, hold union services every Sunday evening with a good attendance, and sermons by Rev. E. D. Towle of Brookline, Samuel L. Crothers D. D. of Cambridge, Charles G. Ames D. D. of Boston, and Prof. Edward Cummins.

Church of the Unity
Rochester, N. H.
Rev. George L. Mason
Minister

The Ladies' Alliance Christmas sale netted about $110. The old board of trustees was re-elected at the annual meeting. The Sunday School has done well financially and though small is persistent in attendance and interest. The meetings of the Alliance have been more largely attended than last year. Though a small society the supporters of our interest in Rochester are loyal to the minister and an appreciative congregation is his constant delight. The church building is situated only two miles from the birthplace of the minister.

All Souls' Unitarian Church
Roxbury, Mass.
Rev. Henry T. Secrist
Minister

We receive every month an attractive printed parish paper from this church called the *Visitor*, full of interesting church notes and other things. From it we take these items:

An admirable scheme has been devised for raising the money to meet the expenses of the Sunday School. On the first Sunday of each month the members of the school will have an envelope in which they will bring contributions for the expenses. These envelopes will have printed explanations on them so that there need be no misunderstanding. The regular collection will be received to be given to charity. If any want to give a large amount at once for the whole year this can be arranged with the superintendent and then the envelopes each month need not be received.

The interest in the minister's sermon of December 2 on Health and Religion has been so marked that the Alliance will publish it. It treats of a theme in which there is a considerable interest and about which there is uncertainty on the part of many both as to what they shall think about it and what they shall do about it. It will be issued for free distribution. This makes the fourth tract printed by the Alliance for special distribution in this vicinity. The others are "What do Unitarians believe about Christ?" and "Why a Church?" by the minister, and "Why am I a Unitarian?" by Mrs. Atherton.

Nine new subscriptions to THE UNITARIAN were secured by Mrs. Bean for the Alliance in our church.

First Unitarian Church
North Andover, Mass.
Rev. Samuel C. Beane, Jr.
Minister

The pastor of this church suggests that parents and boys attending Phillips Andover Academy send their names and addresses to him, as the North Andover church is within two miles of the school and he would be glad to take personal interest in their school career.

Unity Church
Hinsdale, Ills.
Rev. Ernest C. Smith
Minister

This church recently voted to allow its minister two Sundays in the current year for missionary work under the direction of the State Conference.

Some of the recent sermon subjects are Delegation of Duties, Doing What One Can, The Equal Mind, Natural Selection in the Moral and Spiritual Realm, Looking Forward, a Scientist's Witness to the Soul.

The Woman's Alliance this year dispensed with the customary Christmas sale, the members instead making direct contributions to the treasury. The usual all-day meetings on alternate Wednesdays have been held none the less and a series of lectures by Mrs. Hall, of Chicago, has been greatly enjoyed.

The Unity Club is reading Dickens and Stevenson, an evening being devoted to selections from a single volume. Occasional lectures add to the interest, those already given being American Music, Earthquakes, the Newer Chemistry, the last being especially interesting.

The minister of this church in co-operation with other ministers of the town is now for the fourth season conducting a Bible Study Class for the Woman's Club.

The recent introduction of gas into the church building and installation of the proper appliances has made the serving of suppers a much lighter task than in the past.

Peoples' Church
Kalamazo, Mich.
Rev. Joseph P. MacCarty
Minister

The Peoples' Church is manifesting much activity in many ways this season. The minister is preaching attractive sermons, mornings and evenings, his recent morning discourses considering different phases of "New Thought," his evening addresses presenting aspects of European travel. The Unity Club is studying great events that have influenced Christianity since 1000 A.D., special topics for January being "The Renaissance and its Influence on the Church," "Luther and the German Reformation," "Other Reformers and the Spread of Protestantism" and "The Formation of Sects."

Unity Church
Greeley, Colo
Rev. T. Clinton Brockway
Minister

Unity Church was organized in 1880. Church building erected 1888. The church is holding a place of its own in this young, growing western city. Church services, Sunday School a young people's organization, largely social, and an especially strong woman's society are the outward expressions of the churches' life. A spirit of friendly good fellowship unites the members.

The monthly church supper which is for social and not financial purposes has an average attendance of one hundred.

Greeley has a population of six thousand, and has doubled in the last three or four years. It is in the centre of the fine irrigation district in north plains eastern Colorado.

First Unitarian Church
New Orleans, La.
Rev. Harry Gilchrist
Minister

The swelling tide of prosperity continues with growing congregations, new members added to the church, increased Sunday School membership, increased activities in all the various departments and new features of both parochial and general interest.

The Branch Alliance has successfully inaugurated a monthly all-day meeting with programmes of special features running throughout the day. The Branch is looking forward with pleasant anticipations to a visit from Miss Low, the President of the National Alliance, Feb. 13th.

The church has recently begun the publication of a monthly calendar following the usual custom along that line.

At the suggestion of the minister it has been decided to inaugurate courses of lectures to be known as the Free Sunday Evening Lectures with the hope that they will become a permanent feature in the city. They are to be strictly undenominational dealing with subjects of educational, ethical, social and, to an extent, religious interest. No restrictions will be put upon the utterances of the speakers. For the present they will be given in the Unitarian church Sundays at 5 p.m. The following permanent committee was appointed to have the matter in charge: Mr. Albert L. Soule, Mr. Emerson H. Addington and Prof. H. F. Rugan. The first lecture was given Jan. 6 by Mr. Addington, who took for his subject: "The Ethics of Taxation." The lecture was most instructive and the speaker held the close attention of the audience for over an hour with an address full of solid information delivered in a finished and happy style. Although the weather was very stormy, yet a large and cultured audience was present. In every way the course opened in an auspicious and promising way. The other speakers and subjects for January are as follows:

Jan. 13 Religion and Philosophy by Prof. Percy Hughes, Ph.D.
" 20 The Contribution of the Jewish Race towards Universal Religion by Rabbi Max Heller.
" 27 The Democracy of Christianity by Prof. J. H. Dillard, D. Lit.

Music will be furnished by a male quartette from Tulane University.

Rev. Charles E. St. John, Secretary of the A. U. A., made us a pleasant call as he passed through the city on his way to Florida. He was looking fine and showed every indication that his visit in the sunny south is proving most helpful to him as it has to those who have been favored by his presence. Mrs. St. John accompanied him to the delight of all who came within the circle of her acquaintance.

The minister's Christmas sermon on the Unitarian View of the Divine Incarnation is to be printed in pamphlet form in response to a

generally expressed desire on the part of the congregation, one of the members kindly offering to defray the expense of publication.

The suggestion of the A. U. A. of its intention to provide a Secretary for the Southern Department as soon as its resources will permit brings joy to all of us who believe that the southern field offers a splendid opportunity to the right kind of a man to build a monument of high personal and denominational success.

Ftrst Unitarran Church
Dallas, Texas
Rev. Maron F. Ham
Minister

Our new church has recently been equipped with a new organ which adds much to the attractiveness of the services. The church has also been recently painted. The minister seems to have won the friendship of the local newspapers which gives him space for what practically amounts to a paragraph pulpit every week. A most attractive vesper service recently held proved most attractive and a congregation of 300 or more completely filling the church. Mr. Ham speaks on live issues, and is making friends to our cause rapidly.

New Books

JOHN CALVIN, THE ORGANIZER OF REFORMED PROTESTANTISM, by Williston Walker, New York and London. G. P. Putnam's Sons. 1906. Price $1.35 net.

This is thoroughly good work. Dr. Walker's task has been no easy one, but he has produced in comparatively small compass a book of much value; mastering his "sources" with exhaustive fidelity and using them with rare intelligence and discrimination. John Calvin's was not a dramatic or even picturesque personality:—elements of nobility and even heroism were well woven into his manhood, but their excellence was not always of inviting quality. The fact that Dr. Walker's earlier chapters lag a bit in interest is due not to the writer's lack of literary charm so much as to his subject's lack of lovability and also to the meagre and tangled material at the biographer's command. Dr. Walker is surely no hero-worshipper; but he does not either affect the somewhat popular pose of idol-smasher in attempts to reveal "the real Calvin." His attitude is always sympathetic, but critically discriminating and unevasive. Unitarians may find their testing chapter the one dealing with Servitus, and the test will bring satisfactory result. The tragic story is told with candor, consideration and unfaltering justice. The review of Calvin's theology is rapid, but illuminating and adequate; the account of the Geneva conflicts graphic and restrained; the final forth-setting of the personality of the man himself is not in high colors surely, and not marred by overeasy epigram or smug characterization but is yet definite, incisive and strong. The book is an excellent summary and estimate of an invaluably great life. Its first chapters are the least satisfactory.

FATHER TAYLOR, by Robert Collyer, Boston, American Unitarian Association. Price $.80 net.

This is a fine presentation of the story of a remarkably useful man, but chiefly a delightful revelation of the genius and the heart, the mind, and personality of its writer, Robert Collyer. The charm is quaint and irresistible. Father Taylor held the unique position of a preacher of the gospel whose place was in the Methodist church, and his theology, (if he had any), of the Methodist kind, yet finding his chief friends and supporters amongst the Unitarians of Boston. Robert Collyer's friendship was warm and characteristic; and no man could better put into words the value of this rugged man's life-story—vigorous, terse, and plain, yet of staunch nobility of manhood.

THE SHEPHERD'S QUESTION, by Burt Estes Howard, Boston, American Unitarian Association. Price $ 80 net.

Admirers of Rev. Burt Estes Howard, and their number is not small, will find great satisfaction in this graceful publication of the American Unitarian Association. The presswork is of great beauty, broad margins, handsome type and a tasteful use of red-letter lines combining to produce a luxurious effect. Mr. Howard's literary style is luxuriant, too, and while much that contributes to his charm in gifts of voice and pulpit presence cannot here be reproduced, it is yet suggested. The tone is high, the idealisms fine, the rhetoric rather cloying and the thought not very original. His unscholarly references to David as writer of the Psalms, moreover, is rather disconcerting. We do not expect that sort of thing from men presumably acquainted with modern biblical criticism.

$150,000

At the Annual Meeting of the American Unitarian Association, held in Boston last May, the following resolution was passed:

"*Resolved*, That, recognizing the unique opportunity for a forward movement in the work of our Association, the delegates pledge our churches to the effort of raising $150,000 during the coming year for the purposes of the American Unitarian Association, and that a committee of seven be appointed to cooperate with the officers of the Association in this endeavor."

The raising of this fund will **mean :—**

More churches throughout the land in which the liberal gospel shall be spoken vigorously, straightforwardly and with wholesome optimism.

More communities quickened and inspired by a gospel that makes for good citizenship, good neighborship, and high ideals of business and social life.

More souls emancipated from the burden of ancient dogma, and given the glad privilege of the larger faith.

More young people saved from the blighting alternative of adherence to theologies not in tune with the spirit of the times, or indifference to all religion, because of their alienation from the churches of their earlier acquaintance.

Are not these things worth while?

The following committee has been appointed to conduct the enterprise of raising this fund:

CARROLL D. WRIGHT, Chairman
HENRY D. SHARPE, Secretary
WILLIAM HOWELL REED
AUSTIN S. GARVER
MINOT OSGOOD SIMONS
EMMA N. DELANO

Address all correspondence to
REV. WM. CHANNING BROWN
25 Beacon Street, Boston, Mass.,
Financial Agent

THE problem of religion in modern life is to unite these two impulses--to wed the impartial intellect that dares to put all things to the test, to the steadfast heart that holds fast to that which is good.

—SAMUEL M. CROTHERS.